The Missionary Herald

VOLUME CVIII APRIL 1912 NUMBER 4

THE political situation in Turkey does not clear. Italy's decree of annexation of Tripoli is resented, and as a retaliatory measure the Council instructed the governors of Aleppo, Beirut, and Damascus to order the Italian residents in those provinces to leave straightway. The firing at Beirut, Italy declares, was not a bombardment, but her effort to capture or destroy two Turkish warships in the harbor. There is no sign of peace between the two countries. Internal affairs also disturb the Porte; factional and personal controversies inflame the press; the air is full of rumors of trouble; of another uprising in Albania this spring, and of increasing unrest in Macedonia. Opposition to the policy of the Committee of Union and Progress, which, it is charged, seeks to rule Turkey from the outside, is more outspoken. Mr. Peet's contribution to this month's Letters reveals the uncertainty with which the situation is watched at Constantinople. It is encouraging to learn that missionary work goes on with increased vigor, especially in the interior of Asiatic Turkey, and that approach to all races and classes seems to be freer and more promising than ever.

The Harassing of Turkey

IT is evident from Dr. Eaton's warning in this month's Letters that his chief fear, both for the welfare of the mission and for the peace of Mexico, is the intervention of United States soldiers. Many American residents along the border, notably at El Paso, are eager for such interference. Their talk and temper are fuel to the fires of insurrection, for reasons which Dr. Eaton makes clear. President Madero is not having the easiest of times in establishing his administration; with time and a clear field to use his forces as his knowledge of the case directs, we may believe he will still win out.

Hands Off Mexico

It is a cause of deep regret to the Board, as it is sure to be to Chihuahua and our Mexican Mission, that Dr. and Mrs. Eaton have felt obliged just at this time to resign their post, owing to the ill health of Dr. Eaton. The loss of so trusted a leader, counselor, and friend will be keenly felt by a host of people, American and Mexican, Protestant and Catholic, in our sister republic.

CHINA'S transition from an empire to a republic has not proved so easy in the north as in the south. There has been mutiny of troops in Peking itself, with much looting and firing of stores and residences and with the terrorizing of many cities and towns in the northern provinces; even in the south, as at Canton there have been sporadic outbreaks of lawlessness. Taking news dispatches at their face value, one might well think that China was fast drifting into anarchy. There are, however, reassuring signs that these outbreaks are not so portentous as they appear; that Yuan Shih Kai still controls the north, and that now he is actually provisional president of the republic of all China and has established his provisional capital at Peking, a good degree of order will soon be restored. It ought not to be a cause of surprise or dismay that a nation so huge, undisciplined, and incoherent should fall into some confusion in its attempt to right about face. It does not surprise the missionaries on

The Mending of China

the ground. They anticipate that there will be occasional outbreaks and more or less local disorders for some years before the idea of the new government will be everywhere understood and respected.

What has happened can hardly be called as yet a popular revolution, as it is said not one in a hundred knows the meaning of the Chinese word for "republic." It is a revolution of foreign-taught leaders whom the masses, revolting from the oppressive Manchu government, have been willing to follow in the setting up of what they are assured will be a better rule. Even so, the outlook is good; the men at the top are able, high-minded, and determined; what a quartet they make! — Yuan Shih Kai, president; General Li, vice-president; Tang Shao Yi, premier; and Dr. Sun Yat Sen, as some think, still the key man of the situation. And two of these four men are acknowledged Christians!

Moreover, the handling of the revolution so far has shown a skill and thoroughness that command confidence; and there are no other leaders. There is no outstanding figure around whom the imperialists and malcontents can rally. And the new government has secured the financial backing of foremost bankers in Europe and America. The chances are all in favor of the new China; the way chosen, though rough and uncertain, seems likely to be the way out of China's turmoil.

Meanwhile cable dispatches to the Rooms from all the Board's stations in North China and Shansi have brought information even so late as the day of going to press (March 11) that missionaries and mission property are all safe. Mission interests are being well protected; there is no cause for acute alarm concerning them.

Paotingfu Destroyed

ON Thursday, March 7, a cablegram was received in Boston from Peking, saying: "James H. McCann [missionary of the American Board at Paotingfu] reports Paotingfu Mission buildings safe. The city is destroyed and thousands are destitute. Relief is urgently needed."

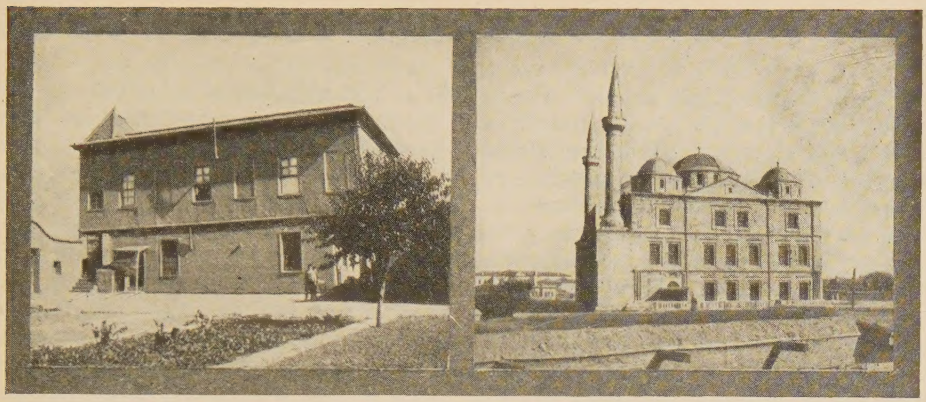
With so much of distress in China, this message comes as an additional and special call from Paotingfu. The American Board Mission is in the south suburb. Here Horace Tracy Pitkin lost his life in 1900, and from the same place, on the same awful day, Miss Morrill and Miss Gould were taken into the city, to meet their execution in the afternoon.

In 1900 the missions were destroyed and the city was spared; now the city has been destroyed and the missions have been spared. There is reason to believe that not only Boxers from the country, who poured into Paotingfu to take part in the attack on the missions in 1900, but also people in the city, both Chinese and Manchu, had a share in the killing of the missionaries and the devastating of the missions at that time. Now the houses of the well-to-do are heaps of ruins, while the wounded and convalescent soldiers who have been cared for in the mission hospitals have protected the homes of the Christians, so that they have not been pillaged.

It may be that in the ruin and misery of so many homes in the city some of the hands outstretched to the missionaries and to the friends in the homeland for comfort and relief are the very hands that were lifted up against Mr. Pitkin and Pastor Meng and Miss Morrill and Miss Gould in 1900.

The Famine in China

THE Shanghai Committee on Famine Relief and its American coadjutors are enterprising and competent. Their efforts to rouse interest and to win gifts in this country are proving effective. The solicitation of funds, with the indorsement of President Taft and of state and municipal officials, has become a national movement. The support of the Red Cross name also gives prestige and impulse to the appeal. It is too early to get any general report as to amounts received and forwarded, but March 10, China Famine Relief Sunday, promised large returns. As the famine is at its



Protestant Church, Erzingan *Turkish Mosque, Erzingan*

worst in March and will continue until harvest in the middle of May, it is just the time now to be forwarding the heaviest amount of relief. It is to be hoped that through the generosity of Christian America a multitude of lives may be saved in the region of suffering, and moreover that the new policy of conservation may render permanent aid to the protection of China from these devastating floods. Treasurer Wiggin reports the receipt at this office to date of $1,689.29 for famine relief in China.

Arbitration Still Distrusted

WITH disappointment and some chagrin do we learn that the United States Senate has so modified the general arbitration treaties as practically to rob them of their significance and even to make doubtful the propriety of their submission to the other Powers involved. This is a reversal of hopes raised with the assembling of Congress for the present session, and makes the outcome for a renewed attempt rather dark. It is good to find President Taft still courageous for further effort, "relying on the people."

The Witness of God's House

"WE must have a respectable church in order to draw in the people living in this populous section; if we had an adequate building many would join us who will not come into our present small and dingy chapel." Such is the argument often made, and justly, in behalf of a church building enterprise in America. The argument is even stronger on the mission field. Where Christianity comes as a foreign and strange religion to meet prejudice, contempt, or at least indifference, it is a serious hindrance that it must so generally be objectified in a building hopelessly inferior to the temples, mosques, and even churches of the established religions. The accompanying cut, showing the contrast in a town on the far eastern side of Turkey, will indicate the difficulty thus faced, and will help to emphasize Mrs. Christie's plea in the Letters from the Missions that a worthier house of worship be secured for the evangelical people at the birthplace of St. Paul.

A Merited Appointment

IN connection with Mr. Peet's tribute to Mr. Garguilo, it will be of interest to our readers to learn that the new appointee to the vacant post is Mr. Charles L. Fowle, who has been rendering good service to the government at Washington as virtual head of the Department of the Near East. The first dragoman to the American legation at Constantinople occupies a most important position, as he is the actual intermediary between the two Powers.

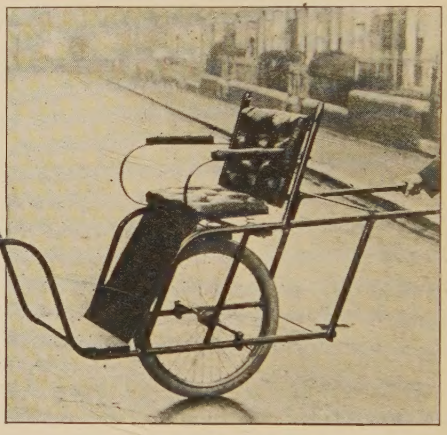
A Broadside on China

BOOKS on China are coming fast from the press; and they are bound to come faster, with an increasing public eager to read them. The American Academy of Political and Social Science (Philadelphia) made the January issue of its *Annals* a China number, containing sixteen articles on the general theme,

"China: Social and Economic Conditions." The list of subjects comprises such topics as China's Method of Revising Her Political System, Extraterritoriality, Geography and Resources, Chinese Revolution, Republican Government in China. The list of contributors includes several Chinese connected with the American educational institutions, Putnam Weale, Dr. Arthur Smith, Dr. Hawks Pott, and other first-hand students of China. The price of this single number is $1.00.

The Monocycle Bush Car

AUTOMOBILE shows register year by year the progress in that type of vehicle, but the proud "auto" is not the only car to be improved. The accompanying picture represents the highest development as yet of the monocycle, of whose earlier, homemade forms, such as Mr. Neipp devised for travel over the narrow and rough paths of West Africa, pictures have before appeared in the *Herald*. Messrs. John F. Allen & Company, 48 Fenchurch Street, London, E. C., makers of this improved car, report that five have been ordered already by American Board missionaries in Angola, West Africa.



THE 1912 MODEL

The Dnyanodaya's Seventieth Birthday

WHEN we think of foreign missionary effort, there is one part of it we are apt to forget; we remember the schools, the hospitals, the churches; we forget the printing press. Those who are on the fields do not forget it or underrate its importance. They know the value of Christian literature and how it extends the field of missionary influence. That is why both the Marathi Mission and the Prudential Committee approve Dr. Justin E. Abbott's attempt to raise an endowment fund of $15,000 to mark the seventieth birthday of the *Dnyanodaya*. This weekly periodical, whose name means "Rise of Knowledge," is published in Bombay; two of its eight pages are in English, six in Marathi, the main language of twenty million people in Western India. It is the only Christian weekly in the Marathi tongue, is read by Indian Christians of all denominations, and is taken in exchange by the prominent vernacular papers, thus influencing the Hindu, Mohammedan, and Parsi press. For Marathi Christians who do not know English the *Dnyanodaya* is practically the only avenue for the news of the world and of Christian progress. The insufficient income of the paper so far has been derived from subscriptions, advertisements, and a small subsidy from the American Board. If the journal is to fill its proper place in these new times in India, it needs a better financial basis. It offers a challenging opportunity for America to influence yet more the thought and life of India. Gifts towards this project, which of course should not be taken from contributions required to maintain the regular work of the Board, will be gratefully received by Dr. Justin E. Abbott, 120 Hobart Avenue, Summit, N. J., or by Treasurer Frank H. Wiggin at the Board Rooms.

An April Shower of Good Reading

THOSE who were at Salem on February 6 and those who were not will alike wish to secure in convenient form Dr. Clark's glowing address upon "The Situation and the Scene One Hundred Years Ago." Dr. Calkins's address on the same occasion set forth so tell-

ingly a side of the foreign missionary's work not always recognized that all who heard it wished all their friends could hear it also. Both these addresses have been put into the April issue of the Envelope Series, and with a few appropriate illustrations make a most readable number. Ten cents covers a year's subscription to this bright little quarterly. And April is the month that begins the fifteenth volume. We should like 5,000 new subscribers *now*.

A Dangerous Bill for South Africa

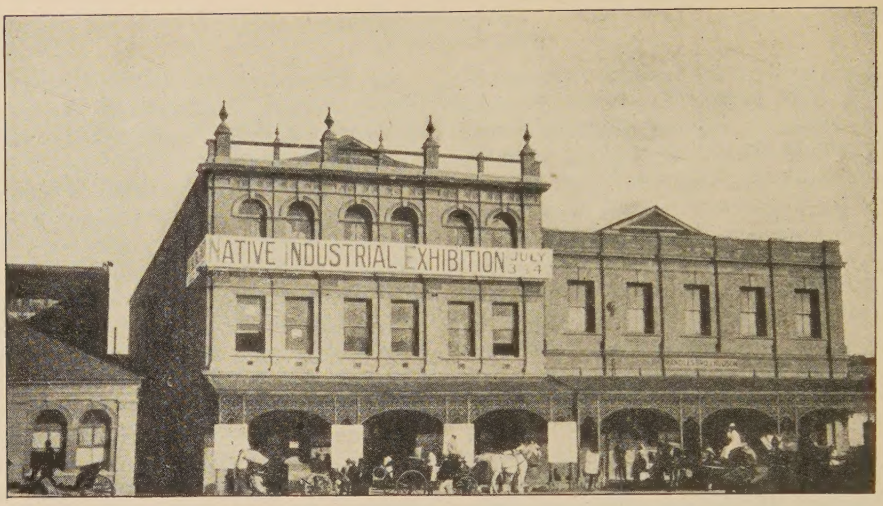
NEWS comes from Natal of a government measure proposed in the parliament of the South Africa Union, which our missionaries regard as one of the most dangerous pieces of legislation affecting the status of the natives that has ever been proposed. The purport of the bill is either to force the natives living on the farms or plantations of the whites to engage in work in the great mining and commercial centers, such as Johannesburg, Kimberley, and Durban, or to become practically serfs of the farmers. The means proposed for this end is a heavy increase in taxation. The natives now on the farms pay about three or four pounds annual rental per hut. The new measure would require all male occupants above eighteen years of age to be taxed not less than two pounds ten additional. This would be a fearfully heavy burden for the natives to carry.

The Zulus are already greatly excited and the missionaries fear the gravest consequences should the bill be passed. They do not hesitate to say that there might be another native uprising such as the one in 1906, which proved so disastrous to both blacks and whites. The American Board missionaries in Natal have drawn up vigorous resolutions protesting against the passage of the bill. They are surprised that this measure is fathered by the Department of Native Affairs, from which a more liberal policy had been confidently expected. We trust the protest, backed as it is sure to be by the best sentiment of the whites in South Africa, will prevent this measure from passing.

All of this illustrates what is brought out in Secretary Patton's review of Mr. Evans's book in this number of the *Herald*, that Natal is the head center of the race problem of the whole world. We bespeak for our missionaries laboring there and for the missionaries throughout South Africa the earnest prayers of Christian people, that by their wisdom, patience, and tact they may be able to bring about more brotherly relations between the blacks and the whites at that storm center.

A Noble Benefaction

A TIMELY and significant gift of $250,000 has just been made by Mrs. John Stewart Kennedy, of New York, to the Hartford Theological Seminary for the endowment of two of its allied institutions, the Hartford School of Missions and the Hartford School of Religious Pedagogy. Mrs. Kennedy has also offered to give another $250,000, on condition that an equal amount be raised from other benefactors. This larger sum will make possible the starting of other contemplated interdenominational schools, affiliated with the seminary, to train young men and women for the new professions of Christian service and philanthropy. Already $100,000 has been promised to meet this condition, and steps are being taken by the trustees promptly to secure the balance and also what is necessary for the new buildings involved. This latter part of the undertaking gets special incentive from Mrs. Kennedy's further promise of $100,000 towards the housing of students in the two schools already founded. Here is substantial encouragement to the Board of Mission Studies in its effort to devise a more adequate preparation for the foreign missionary of the twentieth century.



AN EXHIBITION THAT WILL SURPRISE DURBAN IN JULY

THE HEAD CENTER OF THE RACE PROBLEM

BY SECRETARY CORNELIUS H. PATTON

THE greatest problem in the world today is the race problem, and Natal is the place where this heads up as nowhere else. In this colony, on the southeast tip of Africa, we have the proudest, the most aggressive, and the most warlike tribe of the black race. This fair land was invaded by whites bent upon possessing the choicest locations and making it a white man's country. The strife has been prolonged and bitter. In 1906 there was an uprising which cost the natives the lives of some four thousand stalwart men and involved the colony in an enormous expense. Out of this grave situation there arose the Native Affairs Commission, a company of seven able men appointed by the government to investigate thoroughly the whole native problem. Their report, which characterized the government policy as both unjust and stupid, has caused much searching of heart. An impressive array of governmental and mission reports, pamphlets, and books has been forthcoming.

A particularly valuable and readable book on this subject has just appeared under the title, "Black and White in Southeast Africa," by Maurice S. Evans.[1] We commend this work to all who are interested in the African race, either in their native continent or in America, and to all students of race sociology. Mr. Evans was well equipped for his task. An English gentleman of culture, he has long resided in Natal, was a member of the Native Affairs Commission mentioned above, and brings to the study of this problem careful observation and the result of much reading. His attitude toward the Abantu people who inhabit Southeast Africa is sympathetic. Whether or not the reader agrees with all Mr. Evans's conclusions, he must recognize in him a genuine friend of the African. The book must be read in order to be understood and appreciated, but briefly his positions are as follows:—

He considers that there are essential mental and spiritual differences between the blacks and the whites, corresponding to their different physical characteristics; and he holds that the two races must develop separately on lines corresponding to their indigenous char-

[1] Longmans, Green & Co.

acteristics. He believes that the white man must govern. While conceding a certain degree of control to the blacks over their own affairs, he considers that the sovereignty must rest squarely with the white rulers, who should delegate a large measure of power to men specially qualified and appointed for the management of native affairs. He is a firm believer in the ownership of land by the natives, but would restrict such ownership to locations or reserves set apart for their sole use. He would follow a liberal policy in the matter of furthering native education and evangelization by generous grants to missionary societies. In a word, the main line of his policy requires the separation of the races as far as possible, "our aim being to prevent race deterioration, to preserve race integrity, and to give to both opportunity to build up and develop their race life."

On this question of race separation Mr. Evans evidently is considerably influenced by the success of the Basuto tribe in maintaining an independent life among the mountains of South Africa, under the protection of Great Britain. Whether after all these years of free mingling with the whites the restless and proud Zulus can be massed in certain areas one may consider doubtful. One might argue on theoretical grounds that the Zulus ought to live in Zululand, where they came from. On the face of it that seems appropriate and practicable. As a matter of fact, however, the Zulus have a fondness for living where they please, and it would indeed be a governmental task to require some eight hundred thousand of them now in Natal to pull up stakes and settle to the north.

The reader will also raise serious questions as to some other positions for which Mr. Evans argues so earnestly. In the matter of racial characteristics he has thrown himself across the judgment of the latest anthropologists, who incline to minimize the differences between the various sections of the human family, maintaining that there is no essential distinction, mentally or spiritually, between the races. In other words, they are coming back to the Bible position. We are glad to note that Professor Reinsch, of the Wisconsin University, adopts this modern view in regard to race problems in the Orient. In his excellent book, "Intellectual and Political Currents in the Far East," he argues against the popular generalizations in regard to the differences between the Oriental people and ourselves. We are always arguing about what these people cannot do, only to have our assertions reputed by their actual performances, as witness the republican movement in China. Mr. Evans recognizes this danger, yet in his practical solutions he seems to fall back upon the old idea that black men and white men are fundamentally unlike.

In the problem of government Mr. Evans takes issue with what we understand to be the avowed policy of the newly formed South African Union. In Cape Colony, where a more enlightened native policy has prevailed for years, the blacks are given the electoral franchise under certain restrictions. They have their own representatives in the legislature; men, too, who have given a good account of themselves. We understand Cape Colony refused to enter into the Union until assured that her more liberal native policy would prevail throughout the country. It is not likely that at this juncture a more restrictive method, such as Mr. Evans advocates, will be attempted.

No exception can be taken to the author's attitude toward missionary and educational work. The book abounds in such statements as these: —

"It will come as a surprise to many to learn that the missionary effort is the only force which has yet, in any direct way, attempted the education and uplifting of the Abantu people over a large portion of Southeast Africa. Governments have given grants in aid to the work only amounting in all to a niggardly percentage of the direct taxes paid by the natives; but there are no government schools, or a single institution in the whole country run solely by

government for the training of the natives in arts or industry."

"So that the missionary stands to the natives for religion, education, for all the help he may get to make his life cleaner, more moral, and more in keeping with the ideals of the white man at his best. And as it is in the position of this single altruistic force that we have to regard the missionary, we can surely hardly overestimate his importance as a factor in our inquiry."

We welcome this book as a straightforward, frank, and honest utterance of opinion on this great race problem at its head center. We are particularly glad to learn that the author is about to visit America for the purpose of studying the Negro problem in our Southern states. He will attend the conference at Tuskegee in April, called by Mr. Booker T. Washington, for the consideration of the welfare of Africans throughout the world. In these days, when the great races of the world are breaking over their ancient boundaries and seeking abodes among strange peoples, it is time the grave questions involved should be discussed on a world basis by a gathering of experts from every nation where the problem is acute.

A trek-train in Natal

YANI

By Rev. J. P. McNAUGHTON, of Brousa, Western Turkey Mission

YANI is not much to look at and he is not in the limelight of the world's interest; yet he is worth knowing.

His position in life is a humble one. He is not blessed with much of this world's goods, and yet he thinks he belongs to the millionaire class. His independent step and happy, contented look suggest a wealth of hidden treasure not easily estimated. In short, he has laid up treasures in heaven, and so is happy. But in that he is not unique; if that were his only claim to distinction, this brief sketch of his life would never have been written.

Balekessir is an important city on the extension of the Smyrna, Soma, and Banderma Railroad. It is inland from the Dardanelles two days' journey. So far not one cent of the American Board's funds has been spent in this city, yet there is a very promising work there; a recent visit disclosed a deep interest in spiritual things among a small group of men, who have learned to love God. They are exceedingly anxious that the missionaries of the Board undertake both evangelistic and educational work, promising one-half, or more, of the support at once.

Inquiry into the cause of this remarkable situation reveals the fact that, while other forces were operative, Yani is continually referred to as the origin; and this is what gives this simple man his position of influence in the community.

One of the most earnest of these breth-

ren said that when Yani came to Balekessir he himself was one of the worst young men in the city. He confessed to drunkenness, blasphemy, dishonesty — nearly all the sins mentioned in the Decalogue. Now he is a partner in an important business in Balekessir, highly respected by all, living an earnest Christian life; and while he has long since surpassed Yani in the possession of this world's goods and in influence in the city, he gladly looks to him as his spiritual father.

It would be interesting to relate what Yani told me of his early struggles in life: how in his youth he was a bigoted Orthodox Greek; how he gradually lost faith in that system, and for years lived an irreligious life while suffering under the dark cloud of infidelity; of the way in which through one providence after another he was brought to the light; of the bitter persecution by his father and other relatives and by the Greek community, until he was being publicly anathematized by the Greek bishop of the diocese and expelled from the church. His story would provide material for a most interesting romance. But perhaps the hardest cross he has to bear is to see nothing done by us to strengthen and develop the work so well begun in his city.

It is heartbreaking to say to these brethren, when they make their earnest appeal, "I am sorry, but I can do nothing for you." And it would take only $150 a year to put the work on a basis

YANI

where success would be assured, in this important railroad center now united to the two greatest and most important cities in the empire, Constantinople and Smyrna.

DEAD EYES

BY C. CAMPBELL BROWN

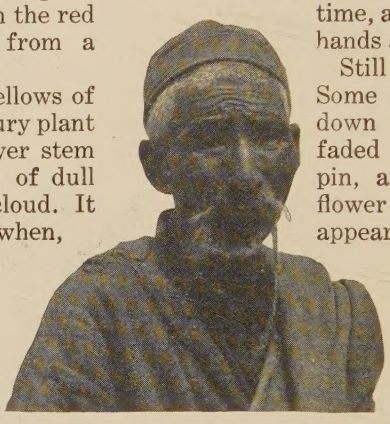
Rev. C. Campbell Brown is an English Presbyterian missionary in South Fukien province. A few years ago he delighted many readers with his "China in Legend and Story," a book that reveals Chinese life and thought with the accuracy of a photograph and the charm of a romance. The present sketch had the unusual honor of appearing in that staid quarterly review, *The East and the West*. We venture to reprint it here for its vivid portrayal of the pathos of those that sit in darkness and the shadow of death.— THE EDITOR.

ONE Eastern June day the village of Backend lay drowsing upon the southern coast of the China Sea. The village houses, laagered for purposes of defense around an irregular oblong space, bore traces of rain storms, clan battles, and driving sand, whilst here and there a cracked pavement marked the place where some fallen homestead once stood. Over ruined walls and open spaces, wild castor oil and "putrid ball" plant hung spiny capsules amidst a world of ragged leaves, and from the sandy center of the hamlet a trailing creeper shed a clean, aromatic odor, refreshing as the breath of spring.

The morning had not far advanced when four visitors entered the village

upon a preaching expedition, and, dividing into two parties, went in different directions to speak to the people.

From the place where two of the number took up their position to begin work a charming picture came into view. The tiled front of a large house filled in one corner of the village with a mass of warm color, broken only at a point where the earthen backing of the wall peeped through gaps in the red facing, like marrow from a broken bone.



Over the reds and yellows of the broken wall a century plant lifted its green flower stem against a background of dull blue water and gray cloud. It was one of those days when,

> "The sky leans dumb on the sea,
> Aweary with all its wings."

A slow swell was heaving round a cluster of black rocks in the bay outside, where every now and then a flash of white told that the ghost of a dead sea roller had thrown up its hands and sunk into the depths. Farther away towards Chuanchow City the porpoise curve of a round-backed island broke from low-lying haze.

A crowd gathered round the strangers as they turned from this emerging view to grapple with human nature at the opposite side of the village square. Two young men, with amused faces and brown, muscular bodies, sat down on the plinth of a neighboring house to await developments. Several boys, mischievous "young limbs"—a captivating spark dancing in their hazel eyes—crouched nudging and whispering together during the intervals of an exhausting examination of the "barbarian spider."[1] After gazing from the front of her house for a time, an old woman in decorous blue mantle came towards the group and stood leaning on her long staff until a lad made way for her, and she deposited herself upon a lump of granite. The old lady smiled approvingly and muttered her assent to some of the remarks made, but explained in generous asides that she was too old to walk over the slopes to the church at Money Hill. Alas! 'twas only too evident—she was too old to walk, too old even to wish to understand: her life was but a spent roller in the bay of time, about to throw up ghostly hands and sink into the depths.

Still the crowd kept growing. Some coolies stopped and put down their loads. Women in faded dresses, a worn silver pin, and a bit of red or a flower in their dead-black hair appeared in the doorways or left their houses to drift slowly in the direction of the group of listeners. The truth began to interest the audience, which welcomed the spoken message with occasional signs of acquiescence, and, better still, with questions which showed that some of its members, at least, were pondering the meaning of what was being said.

At the close of his address the foreigner lifted his eyes, and there, in one of the houses receding from the corner where he stood, on the sill of a sashless window sat a man. The unexpected window, irregularly placed some five feet from the ground in the side of a twenty-foot blank wall, looked too small to hold a full-grown man; but there the human gargoyle sat, chin on knee, its shrunken, sinewy arms crossed over bony ankles. A black felt cap lay close to the back part of the skull, whilst the bloodless skin of the exposed parts of the face was stubbled over with harsh white bristles and seamed by innumerable wrinkles.

Leaving his companion to speak to the crowd, the foreigner went close beneath the window in the mellow brick wall and spoke to the silent figure on the sill. It slowly turned its face, and then he saw that the forehead rose high

[1] An epithet which points the contrast between the appearance of the full-robed Chinese figure and the tightly clothed limbs of the foreigner.

and narrow over a prominent frontal ridge — the forehead of a forceful, narrow personality. The shrunken mouth moved slightly at the sight of him, but no sound came from the lips, and the eye of yellow isinglass above it was cold as a lizard's. It was not a blind eye, but an eye that saw, and summed up what it saw without a quiver.

The foreigner spoke in low tones of the Father-God, his providential care, the way of life; and then he waited. The puckered lips moved in and out, then unlocked themselves, and the man said,

"Old and about to die; one man by himself;
To worship God, what thing?"

The bitter philosophy of the childless heathen peasant packed itself into that one laconic sentence. He was old and near the end, for to him death was the end of all. He was lonely, having neither son nor grandson to care for him, or to carry on the family name. Why tell him, then, to worship God? What thing was this to talk about to such a man as he; what thing, indeed?

Again the foreigner spoke of life and death and heavenly hope, of the God who loves his children and seeks them through his Son. The man sat on his hams in the black shadow of the window, like an old rat carved in ivory — his keen face looking lean and sharp out over his withered knees. Again the puckered mouth quivered, and in a voice as naked of emotion as leather is of hair, it said,

"Old and about to die; one man by himself;
To worship God, what thing?"

The lips moved, but the eyes of the man were dead.

MISS HARRIET SEYMOUR

AFTER thirty-seven years of devoted missionary labor in Turkey, followed by eight years of retirement in the homeland, Miss Harriet Seymour was taken from earth at the age of eighty years. She was born in Rochester, N. Y., January 5, 1831, and died among her relatives near Philadelphia, February 15, 1912. She went to Turkey in 1867, where she was followed three years later by one who had been a friend from childhood, Miss Caroline E. Bush, and the two were most intimately associated in a service calling for great devotion and energy.

MISS SEYMOUR

For years they toured in the towns and villages of the great Harpoot district, crossing and recrossing the Taurus Mountains and the headwaters of the Euphrates River, working among the women in their homes while the ordained missionary was preaching to the men. Often they had no such escort from village to village, but spoke to companies of women in such places as were open to them. They slept in khans and stables and native houses, finding heartiest welcome from the mothers and children, who were glad to listen to the message of the gospel as interpreted to them by these loving hearts. This work was usually done in the winter, inasmuch as the people were then in the villages, while in the summer they were away at their fields. The service was laborious and often perilous; snows were deep, and roads were rugged, dangerous, and obstructed by swollen streams; there were wild men as well as wild beasts along some of the routes; robberies were frequent, murder not uncommon.

For years Miss Seymour gave herself joyfully to this work, loved and welcomed by all the people, bearing the name among her missionary associates of "Saint Harriet," and called by the missionary children "Aunt Hattie."

Touring was not her only work, though so difficult; it was her chosen work, and one in which she delighted. In the girls' school she bore her part for a time, and so helped to lay the foundations of the "female department" in Euphrates College with admirable skill. Those who knew Miss Seymour knew her only to love and praise her.

A most attractive leaflet, written by Miss Bush and published by the Woman's Board of Missions, entitled, "The Story of Two Friends," is the best memorial of this dearly beloved saint, whose departure to the "better land" we now chronicle.

It was most fitting that on the occasion of her funeral there should have been an address and a prayer in Armenian by one who had known Miss Seymour in his homeland, and that some of the pallbearers should have been of this race to which she had devoted her long life, men whom she had trained and who felt the influence of her saintly character.

A CHINA CONFERENCE

CONFERENCES multiply alarmingly; missionary conferences in particular. If some limit is not set to them they threaten to leave no time for work.

But some conferences are fairly compelled. That was true of one which met at New York, February 29, to consider the situation in China and its bearing on mission work. Held under the auspices of the Committee of Reference and Counsel, representing the Foreign Missions Conference of North America, and limited in its attendance to officers and members of foreign missionary societies and auxiliary organizations and to foreign missionaries, it brought together a company of perhaps 150 men and women who might properly be styled, from one point of view or another, experts on the remaking of the "Middle Kingdom." Some of the missionaries were lately come from China and, as in the case of Dr. MacGillivray, editor of the China Mission Year-Book, and Dr. Gamewell, educational superintendent for China of the Methodist Church, possessed unusually wide and intimate knowledge of both the land and its people. The latter, who was in Peking during its siege by the Boxers in 1900, was also in the capital when the recent revolution broke out; he was able to follow its course as an eyewitness in several other sections of the empire, as at Shanghai and Foochow.

It seemed that every speaker was able to contribute a fresh bit of information or a new point of view to enrich the general discussion. From these various sources came abundant and corroborative testimony as to the genuineness of the revolt, the intense, irresistible uprising against Manchu rule, the new and growing sense of unity of race among the Chinese and of common interests between the provinces, the spectacle everywhere of "patriotism in the making." There was agreement also as to the remarkable self-control and prudence with which the revolutionaries had managed their campaign.

The most stirring testimony was as to the Christian factors in this overturning: the surprising prominence and influence of Christian Chinese and the recognition of Christian ideals in the institution of republican government. Many significant facts were presented by those who had either observed them directly or who had learned them on unquestionable authority; such as the public recognition by the governor of Foochow at a complimentary banquet of the invaluable service rendered China in this crisis by men educated in mission schools; the orders of Dr. Sun, while provisional president, that idols and their temples should be destroyed to be replaced by Christian institutions; the plan of a district official to install a chapel and Christian service in

connection with the reorganization of a jail, and his inquiry as to whether missionaries would be inclined to aid in such work for other jails; the testimony of a Chinese restaurant keeper on Fourth Avenue, New York, that letters from his family in Canton district reported that seventy-five per cent of the officers of the new government were Christians;

The Watchtower of the old Examination Hall at Nanking

the good service of a Christian chapel, around which the two armies contended for a time, and where on two successive Sundays services were held for Manchu and revolutionary soldiers, according as each was in possession of the place; the argument of a Christian Chinese after the capture of Foochow that while Mohammed commanded vengeance on enemies, Christ bade men forgive them, therefore they ought not to take vengeance on the Manchus—which argument prevailed; the open and repeated assurance from highest officials that in the republic there should be full religious liberty; the reports that eight of the fifteen members of the new republican cabinet were outspoken Christians; while a yet larger proportion was in control in certain districts, as at Foochow, where four out of seven newly organized departments are under the control of Christian officers.

There was uniform emphasis also on the seriousness of the time for shaping China's future; "her impressionable age," one missionary called it, emphasizing the fact that China was now ready and eager to go to school to the West and had the wistfulness and responsive spirit which characterize the years of college life.

It was a time of very definite speech. In successive short papers or addresses the situation in China as a whole, its effect on mission work and policy, and the need of the new times in the various departments of mission work, educational, medical, publishing, and evangelistic, were successively set forth. The entire discussion was begun, continued, and ended in a spirit of prayer and waiting upon God, which found prompt and fervent expression in those periods set apart for formal devotion.

A Nearer View of the Disused Stalls

Of all the topics considered, that which most gripped the thought of the time, which indeed was enforced in almost every paper and in all the exchange of opinion, was the need of a more combined and effective use of every force at command or that could be brought to command for Christianizing China. For this reason, Secretary Barton's paper on the effect of the situation in China on missionary work as determining the attitude and policy of mission boards became the most significant utterance of the day. Facing the new

conditions which affect mission work in China, a changed attitude toward foreigners and towards modern education, the growing sense of a need of moral and religious sanctions to unite and make effective the new national life, and recognizing the prominence of Christian Chinese in the leadership of this time, it is clear that Christianity will no longer stand as a despised religion. There is even danger that endeavor may be made to give it some official standing, which while nationalizing its name will crush out its spirit. It is essential that there should be some strong and united front with which to meet this opportunity and to provide what China needs and in many quarters craves at this crisis in her history.

Now while there are seventy-three missionary societies at work in China, forty-one of them American and Canadian, it appears that eighty per cent of these forces are in seventeen societies, representing five great denominations, Presbyterian, Methodist, Baptist, Episcopal, and Congregational; seventy-eight per cent of the Canadian and American missionary forces in China represent these five communities. The proportion is even greater among the British societies; eighty-nine per cent of their missionaries in China represent these same communions. And these denominations are at one in the fundamentals of their Christian faith, their Christian purpose in China, and their general methods of missionary operation.

"We are then forced to ask why, in the face of what it would be a commonplace to name a crisis in the progress of missions, we who represent the societies and churches carrying on missionary work in China should not plan to rise above the denominational barriers that still remain and arrange to present to the Chinese as a whole the spectacle of an absolutely united Christian Church in action?

"This is not a time for speculation and theory; we must be specific and practical. These great communions, and, for the most part, the smaller ones as well, are, as we have seen, already united in policy and practice. They are now conducting a large number of educational institutions upon strictly interdenominational lines, and, so far as I can learn, to the great satisfaction of all concerned. Will it not be possible, is it not essential, that, in the face of present conditions and opportunities, this work of union and co-operation should become general?"

Secretary Barton then proposed the following six lines of union which these denominations might properly and hopefully undertake in their mission work in China today: —

(1) *Union in Church Conferences.* The union in conference and association, or whatever name may be used, of Chinese churches of all communions as a single body bearing no denominational name.

(2) *Publication.* Union of all communions in the preparation and publication of new literature now demanded.

(3) *Union Theological, Collegiate, and Medical Education.* Complete union work, already auspiciously begun in places in which theological, collegiate, and medical education are going on under auspices wholly interdenominational.

(4) *Union Normal Training Schools.* In each of the principal provinces of China a thoroughly equipped and manned Christian normal training school.

(5) *Union Annual Meetings.* Missionaries and native Christians working in common areas organize annual or more frequent meetings, at which policies would be considered, plans devised, estimates passed on, and executive and other committees created.

(6) *Board of Strategy.* Practical plan devised for complete survey of the needs of China as relates to re-enforcements, occupancy, and special needs and departments.

While in the time allotted there could be no full or conclusive discussion of this paper, it was significant that after the concluding addresses of the day had gathered up the thought, outlook, and message of the Conference, informal

vote being taken, it was declared without dissent that those present wished to assure their fellow-Christians in China of their hearty approval of and their deep desire to aid in the attempt to bring about a union of forces in the Christian movement in China. The devising of proposals for the practical carrying out of this desire was left in the hands of the Committee of Reference and Counsel for detailed presentation to the various missionary boards.

It is not too much to believe that this Conference will mark an epoch not only in the Christianizing of China, but of other lands as well; perhaps also in uniting the Christian Church in America.

DOCTOR SUN YAT SEN

Some Personal Reminiscences

BY CHARLES R. HAGER, M.D., OF HONGKONG

Dr. Hager went to South China as a missionary of the American Board in 1883, and for twenty-seven years he has resided in the city of Hongkong, conducting missionary work in that city and in country towns, chiefly in the province of Kwangtung. Two years since he was compelled by ill health to return to America, and is now residing in Claremont, Cal. Dr. Hager has been in close contact with the Chinese, especially those who have passed through Hongkong going to or from America. He has counseled and befriended thousands of them, both as a physician and a preacher of the gospel. —THE EDITOR.

SO much has been written of this noted Chinese that has not always been in accordance with truth, that it has seemed best to me to record a few facts of my relation with him. It was in the autumn or possibly the winter months of 1883 that I first met him and judged him to be sixteen to eighteen years of age. He had returned to China from Honolulu, where he had spent a number of years in study, while his older brother was there engaged in business.

Of course I could not help asking him whether he was a Christian, to which he replied that he believed the doctrine of Christ. "Then why do you not become baptized?" "I am ready to be baptized at any time," he replied; and so after some months of waiting he received the ordinance in a Chinese schoolroom where a few Chinese were wont to meet with me every Sunday, about a stone's throw from the present American Board mission church in Hongkong.

It was a humble building in which the future provisional president of China's first republic received the sacred ordinance. During the week a Chinese boys' school was taught there, while our young friend lived in the second story with some other Chinese, and an American Bible Society's colporter and I lived in the third story. In this way I saw a great deal of Sun, and always liked him.

For a time he attended the diocesan school of the Church of England, but soon changed to go to Queen's College.

It was some time in 1884 that an Englishman and I accompanied Sun Yat Sen to his home in Heung Shan. We decided to sell a number of Gospels on the way, and in passing through the Portuguese colony of Macao we disposed of a great many Scriptures. Sun Yat Sen took us to a Chinese inn, where a bed and two meals cost us about thirty or forty cents a day. Of course we ate with Chinese chopsticks and slept on Chinese bed boards, just as did our friend. After a day or two we went to his home and for several days enjoyed his hospitality; and if I remember rightly we also saw his wife. I concluded that Sun Yat Sen belonged to one of the more well-to-do families. The house in which we lodged was of a superior type. This was probably due to the elder brother's prosperity in business in Honolulu.

After Sun Yat Sen became a Christian he immediately began to witness for Christ, and such was his earnestness that in a short time two of his friends accepted Christianity. This was at a time when few converts were made and when many feared to identify themselves with

Christians. But so great was the influence of Sun that he won these men to the truth. It was the same power that he has always had of making men accept his opinions. That is the reason nearly all of the 7,500,000 Chinese who are now abroad in other countries came to hold his views that the Manchus must go. True, many of the Christians could not ally themselves with him, but at heart they were one with him. It was the same power by which he has given to China a republic, instead of continuing the old monarchy.

Sun Yat Sen has learned many lessons in the hard school of adversity. No sooner had his brother at Honolulu heard that the young man had become a Christian than he sent word home that unless he gave up his Christianity he himself would no longer send any money home; and an elder brother in China, in case of the father's death, has almost unlimited authority and power. This dire threat had no effect upon our young, enthusiastic Christian, who did not cease promulgating his views on the Christian religion and the falsity of idols. Finding his threats unavailing, the elder brother sent for Sun Yat Sen to come once more to Honolulu, as he wanted to effect a certain sale to which the younger man's signature was necessary. This was, however, a mere subterfuge to get him away from China. After his arrival in Honolulu, his brother not only threatened him, but absolutely refused to give him any money; at length the Chinese Christians contributed the funds to send him back to China to study for the ministry; for at this time he had a strong conviction that he must become a preacher of the gospel.

The above incident was told me by Sun Yat Sen himself after his return to China.

Perhaps if there had been a satisfactory theological seminary at that time in Hongkong or in Canton, and some one to support him, Sun Yat Sen might have become the most famous preacher of his time, by the magnetic power of personal contact with men in winning them to Christ. After several months of inactivity he decided to take up the study of medicine, which has always been held in high esteem and next to the ministry by the Chinese. At his personal request I gave him a letter to the venerable Dr. J. G. Kerr, asking him if he would not remit a part of the medical fees, which were at that time about twenty dollars a year. For one or two years Sun studied Western medicine in the Chinese language, but came to Hongkong once more, after the opening of the Hongkong Medical College, and matriculated for four years in an English medical school, taught by the various physicians and doctors of Hongkong.

It was probably about this time that Sun Yat Sen began to express his ideas on the reforms needed in China and secretly to lay plans for the great changes that have now occurred. It was then, too, that he impressed himself and his views so favorably upon his associates, Chinese pastors, and others who have secretly rallied to his standard for nearly twenty years.

After his graduation in medicine and while I was in America taking my own degree in medicine, he devised a scheme of medical work for the Chinese in Macao upon a large scale, and for a time, at least, the wealthy Chinese contributed large sums of money for a free hospital in that colony; after several years the scheme was given up on account of financial difficulties.

Not long after my return to China, in 1894, Sun Yat Sen called upon me with a former pastor of the London Mission. He seemed the same kind and respectful young man that he always was; what surprised me was the remark of the native pastor, who had just returned from a three years' sojourn in Germany as a teacher of Chinese in Berlin. "How were you able," asked he, "to persuade such a man to become a Christian?" Today it seems clearer to me than ever before that even at that time Sun Yat Sen had already impressed himself upon the most progressive element of Chinese society, so that they were following him as their leader.

A few months later an attempt was

A STREET IN HONGKONG

made to take possession of Canton; the scheme leaked out and the reformers barely escaped with their lives; even Sun Yat Sen was almost seized and some Christians were beheaded.

After this Dr. Sun, as we shall now call him, became a wandering refugee, never sure that he might not fall into the clutches of the Chinese government, which had set a large price upon his head. At length being in London, pursuing still further his medical studies, he was decoyed into the Chinese embassy and made a prisoner, with the view of taking him back to China to secure the large reward offered; but Dr. Sun found a way to communicate with Dr. Cantlie, who was once his teacher in Hongkong, and through his teacher's efforts and Lord Salisbury's action he was released. It was while here that I wrote him several letters, receiving a reply to each one. From this time on he never came openly to Hongkong, and even Japan as well as the Hongkong government was obliged to refuse him residence within its territory.

Another lapse of years followed, and I saw him no more until 1904, when I conversed with him for a little time at San Francisco. He told me that nothing less than a change of dynasty was needed in China. I tried to show him that the reforms which he formerly advocated were being adopted, to which he replied merely by saying that the Manchus must be ousted. During the same year (1904) I met him once more in a Chinese mission service in New York. He had lost much of the vivacity of his youth, and seemed careworn and oppressed with anxiety, but he was still loyal to the Christian faith. As I was anxious to raise some money among the Chinese for our Hongkong mission church, he told me of a relative of Tang Shao Yi, the new premier, and from the same district of Heung Shan, who might be able to assist me.

Dr. Sun undoubtedly has been collecting funds for many years for this revolution, and the Chinese of America have given large sums to aid him. His first attempted revolution was financed from the Hawaiian Islands and Hongkong. It need not be thought strange that Dr. Sun should attempt to change China's government. He had learned the lesson from the lips of missionaries and others in Hawaii, where they deposed a queen,

who was perhaps not quite so bad as the former empress dowager of China. In resigning the presidency of the Chinese Republic in favor of another Chinese, Dr. Sun has shown himself the same simple-hearted and really earnest Christian patriot that he is. Personally I am sorry that he found it necessary to do so; but he has not buried himself, rather has he cemented China as a whole; if he lives, he may yet become a shining light in the history of the republic of China. Whether in or out of service, he will always be a moving power in the affairs of the nation. For eighteen years he has been banished from his own country and in constant danger of losing his life. When he returned at last he was immediately made president of the republic that he largely created, and even won over the premier of China.

The name he bears is significant of his life. The word Sun or Suen is the clan name and means "descendant." He has borne three given names within the last twenty years. The first is Yat Sen, "Day New" or "Daily Renewal" or "Daily Reform." Another name is Man, which is the character for "Literary," and by which he was chiefly called after his banishment. Now he bears another name of Yat Sen, which means "Day's Genii," or the "Sun's Immortal One." In all these names there is a semblance of his character, and if the republic of China lives it will be due to his untiring zeal and self-abnegation for the good of his own countrymen.

Once I coveted him for the gospel ministry; but if he is true to his God and his country in the present crisis I shall be satisfied that he found his path of service.

A MIRACLE OF GRACE

By Pres. C. C. TRACY, d.d., of Anatolia College, Marsovan, Turkey

THE following narrative is strictly true in every detail, even to the names used.

Sixteen years ago, while we were engaged in building and had a score or more of men at work, I was accustomed, after their lunch under the walnut trees, to spend a quarter hour reading the New Testament to them, closing with a short prayer. I did this, hoping that the words of Christ would find place in the minds of some; but long years passed before I knew of any result.

Among the workmen there was a Greek mason named Stavros. This man, after several years of untold suffering, has just entered into rest. Two years ago, while Mrs. Tracy was at his bedside as he lay suffering with tuberculosis in one of his feet, he told her how he had come to love the Scriptures and what joy and blessing he had found: —

"Mr. Tracy used to read the Testament to us under the trees when we were at work on the college building. One day he read those words of Jesus': 'I am the true vine, and ye are the branches. If any man abide in me he shall bring forth much fruit. Abide in me, and I in you,' etc. For some reason — I know not why — those words came to me with wonderful sweetness, and I felt a great longing to have a Bible of my own, in the language which I understood, that I might read it at home. At last I found it in the Turkish language and printed in Greek letters. I bought it for a dollar (Turkish), and have read it ever since. It is all my consolation."

Continuing, Stavros told his visitor of his joy and hope in Christ, making it clear that the genuine Christian experience was his. How richly the word of Christ dwelt in him the remainder of his story shows. What the gospel wrought in this poor, simple-minded day laborer prompts the question, What was it, if not a miracle?

The Lord whom poor Stavros loved

summoned him to the fellowship of his own sufferings. I have never seen a worse case of long drawn out agonies. I must confess that the miseries for which Job is said to have opened his mouth and cursed his day seem to me some degrees milder than those which poor Stavros bore, who, so far as I know, never cursed his day, never charged God foolishly, never murmured at his pain.

After months of anguish he was temporarily relieved by the amputation of the limb. On recovery he was glad to sit on a piece of matting under a shed and dress stones for buildings, thus earning a livelihood. But this condition, for which he was so happy and thankful, was not to last. The hold of disease upon his poor body was remorseless. The other foot was infected; the awful history of pain was repeated. Dr. Marden, knowing that death alone could put an end to his sufferings, was unwilling to amputate the other leg, but at last yielded to the man's entreaties. Again there was temporary relief, and he was very kindly cared for in the hospital, which is a boon and blessing to so many. For all this Stavros was grateful to God and man.

Deprived of both limbs, he went to his poor hovel of a house. The respite was short. The same inexorable disease attacked, first, one hand and arm and then the other. Both became swollen and useless and the instruments of excruciating pain. There was nothing to look for but a slow, agonizing death. Months of torture dragged on. There was a visitation of cholera in the town, and poor Stavros prayed the Lord more than thrice to please send the cholera to take him quickly away. The Lord said to him also, "My grace is sufficient for thee." His heart replied, "Thou knowest best, O Lord; thy will be done." He said to me: "I am willing; I am glad to stay and suffer as long as God wills. I have conquered all pain; I am glad and triumphant. All this seems as nothing; I am so happy in the Lord."

There followed other months of suffering, without rest night or day — three quarters of a year! Very frequently we saw him. The radiance of triumphant faith and love was always on his wan face, and we never heard a complaint. With ineffable desire he longed for his heavenly rest, but he would speak of the "beautiful, beautiful promises." Sometimes we took students to his bedside, that they might witness the victory of faith over pain and see love blossom out of suffering.

Stavros was not a member of the evangelical church, not even a member of the Protestant community, but he loved the Lord as few do. Hearing of the approaching communion at the evangelical church, he entreated that he might join in it; so the good brethren cast aside all ordinary rules and carried the elements to his bedside. And the Lord smiled on them from above. Soon after he called Stavros home.

If the production of this character in a poor and ignorant man, a character so unlike what we expect to find in such circumstances, was not a miracle, what was it? Was this triumph of faith, this blossoming of moral beauty, this yearning love of Christ and joyful anticipation of heaven, merely a result of chemical combinations, the outgrowth of the "original cell," developed during millions of years through the different stages, through protoplasm, oyster, ape, and man, up to the saint?

Another question rises to point a self-accusing finger: Shall we complaining Christians, we anæmic, cold-blooded church members, ever take the bread and drink the new wine in the Father's kingdom with poor Stavros and his dear Lord? If we do — if we who have feet that can walk and hands that can work — if we who, with a hundred times more comforts and a hundred times less pain, go (so many of us) moping and grumbling at our lot ever get inside the gate of that place where only thankful people live, will *that* be anything less than a miracle?

HOME DEPARTMENT

IMPROVING BY INCHES

NEARLY $1,000 gain for the month and the loss for six months reduced to $5,000; that is the story of the Board's side of it. The figures for "The Greater American Board" show that the Woman's Boards are just holding their own, and that the only satisfactory increase in sight is in the work of special construction in our educational institutions, made possible by the income from the Higher Educational Endowment Fund.

The serious side of the question is this: We must not only make good the $5,000 decrease to date, but must also receive about $22,000 *additional money* for the remaining six months if we are to meet the estimated expenditure for this year. It is not impossible, since only a slight increase of interest and devotion in the average church would yield this small margin. The diagnosis of the treasury's pulse is, therefore, "Condition serious, but strong hopes for recovery."

THE FINANCIAL STATEMENT FOR FEBRUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1911	$7,715.00	$4,892.41	$1,139.51	$3,512.18		$1,862.71	$19,121.81
1912	8,689.69	2,739.00	625.92	533.33	$5,500.00	2,003.28	20,091.22
Gain	$974.69				$5,500.00	$140.57	$969.41
Loss		$2,153.41	$513.59	$2,978.85			

FOR SIX MONTHS TO FEBRUARY 29

1911	$155,578.57	$36,811.29	$10,352.22	$103,272.35	$4,950.00	$11,109.11	$322,073.54
1912	156,372.66	23,257.44	8,007.15	99,732.67	18,850.00	11,158.63	317,378.55
Gain	$794.09				$13,900.00	$49.52	
Loss		$13,553.85	$2,345.07	$3,539.68			$4,694.99

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS

FOR SIX MONTHS TO FEBRUARY 29

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1911	$119,180.99	$53,769.85	$8,494.71	$181,445.55
1912	119,788.30	78,377.22	3,509.32	201,674.84
Gain	$607.31	$24,607.37		$20,229.29
Loss			$4,985.39	

THE ART OF GIVING. II

THE FOLLIES OF GIVERS

The man who drops a nickel in the hat of a street beggar is generally regarded as doing a foolish thing. His sentiment has got away with his judgment. He has wasted his nickel and done harm rather than good to the beggar. The principles underlying aid to the destitute have been so thoroughly worked out that indiscriminate giving of this kind is becoming rare. There are a few who still think charity ceases to be charity when it becomes scientific, that the head and the heart must always be at war, and that a man cannot be genuinely tender and sympathetic and at the same time wise. Undoubtedly it is better to be fooled once in a while than to grow hard-hearted, and there are cases of need when the giver must take his chance. But since the world is full of impostors, and we know the fact, and since agencies exist on every side for the purpose of safe-guarding our charity and making it effective and kind in a true sense, we are justified in taking a cautious attitude toward the personal appeals for help which meet us along the street and at our doors. Dives may not pass unheeding a Lazarus known to him by name and circumstance, but neither should Dives add to the problem of Lazarus and increase the number of his tribe by dispensing his gifts in ignorance of the facts. Modern society is right in regarding indiscriminate giving in the sphere of personal need as foolish, if not worse.

It is when we enter the realm of religion that the problem becomes acute. Giving is of the very essence of Christianity. One of our well-known preachers has well said, "The great word of the world is *get;* the great word of the church is *give.*" We *must* give if we are Christians. But the very necessity — or, as we would rather say, desire — creates a great problem. Christian giving is liable to run out in unwise directions through its own spontaneousness. Indiscriminate giving in the name of religion is painfully apparent. Immense sums of money are annually wasted in this way. Could the accredited agencies in the church have the benefit of what goes into work of questionable value, there would be an immense advance of the Kingdom at home and abroad. If the first duty of the hour is to bring all Christian people into the brotherhood of givers, the second duty is to lead them so to direct their gifts as to accomplish the greatest good.

Fortunately, the Bible which teaches that liberality is essential to Christian character also emphasizes the need of wisdom and common sense in all these things. Just now there is great need in church circles of applying the ordinary rules of business economy and efficiency to our benevolent work. Waste and misdirection here are utterly indefensible. Where one regards all his property as a trust from God, the expenditure of that part which goes directly into religious work should be the outcome of careful thought and discriminating study.

The conscientious and wise giver will beware of irresponsible parties who approach him with alluring appeals. There are not a few men and women of earnest purpose and devout lives who, unable to pull in the harness with their fellow-workers or to endure the discipline of a well-seasoned organization, enter upon purely personal schemes of benevolence. A large measure of irresponsibility is usually involved in such appeals. We are living in an age of charity, when practically every line of useful effort is being followed by accredited agencies. We have an abundance of organizations which have proved their worth by a long record of wise administration. We have passed from the period of experimentation and origination of charities to that of discrimination and construction. Decidedly the burden of proof is upon the worker who is a free lance in benevolence. When such appeals come, three questions should be raised: Is this work worth while? Can it be done by this individual better than by others? To whom is the worker or solicitor responsible? The last question is the one most frequently neglected, and yet it is vital

to wise benevolence. Putting aside the matter of honesty, the fact that a worker has piety and zeal is no guarantee that he is a wise and safe administrator of funds. As a rule the ardent worker needs the checks and balances made possible by a thoroughly organized and tried-out association behind him.

The wise giver will avoid helping to start lines of work which cannot be carried on and developed. Money put into schemes which give no hope of continuance is ordinarily wasted. To do a new thing appeals to many because it is interesting and dramatic. It catches the fancy of the donors and of the onlookers. But here, too, serious questions arise: Will the starting of this enterprise be of as much value as the re-enforcing of what now exists? Am I in a position to guarantee the continuance and development of this new work, or will my generosity register another failure in the long line of ill-considered attempts at doing good? Many follies have been committed in the name of charity because these questions have not been squarely faced.

It should not be necessary to warn against schismatic giving — the bestowing of funds to perpetuate some peculiar doctrine or some phase of Christian experience. Much good money has been wasted in this way—worse than wasted, since it has bewildered the onlooking world and divided the church of Christ. There are sections of our land and of foreign lands where the Kingdom has been greatly hindered by schismatic workers backed by liberal but foolish friends. In such places our religion is sadly travestied by those who claim to be its most ardent supporters. The sight is pitiable beyond description, and should warn us against allowing our admiration for a worker's zeal to blind us to glaring deficiencies of character on the side of good sense and common fairness.

We make this practical suggestion. Since giving is an investment from which we have a right to expect the highest of all returns, and since in the present state of the world the whole human race is an opportunity for service, with the problem becoming more and more complex, why not seek expert advice, as one would in making secular investments? There are many pastors who can give sound counsel in this matter, and there are men related to great educational and religious enterprises who will place their knowledge freely at the disposal of any inquirer, and do so in a spirit of broad philanthropy.

A WORD TO CHURCH TREASURERS

Last year many churches adopted the custom of making a remittance to each Society once a quarter. They thereby helped the Societies to pay current bills out of current receipts — a most important matter and a recognized part of the Apportionment Plan. On or about April 1 is the natural date for making the first quarterly remittance for 1912.

OUR NEED OF MISSIONARIES

We are delighted to find how many people read the long list of waiting positions set forth in the January *Missionary Herald*. Friends who can by no possibility engage in foreign work are saying to us, "We read that list of openings with intense interest and envy the young people who are privileged to go." They wonder there can be any shortage of candidates with the world in its present extraordinary condition and the Board offering such a varied list of opportunities. We have met volunteers and other ready-minded young people who scanned the list carefully and longed for the time when, with their preparation complete, they can offer their services to the Board. The outlook for candidates is steadily improving; but our concern is for those who can go out this year. Have *you* read that list?

FOREIGN DEPARTMENT

PRAY FOR CHINA

THE closing utterance of the Conference on China, described elsewhere in this issue, was a "Message to the Home Churches, the Missions, and the Chinese Churches," which had been drawn up by Dr. Robert E. Speer, and which contained the following call to prayer: —

"Especially we ask the Church to pray:

"For the people of China, this great and virile nation which, awakened from the torpor of ages by the quickening forces of the modern world, is now called upon to deal with enormous legislative, economic, educational, and moral readjustments.

"For the Chinese Christians, who share in full measure the privations and problems that are the common lot of their countrymen.

"For the missionaries and their work, the adequate expansion of Christian education and evangelization and the adaptation of mission methods to the needs of the present situation.

"For full religious liberty in China.

"For perfect union among the Christians of every name.

"For a spirit of true independence on the part of the church in China and of perfect co-operation with the missions of the churches of the West.

"For guidance of the new leaders of China, that they may be Christian men and may lead their land forward in wisdom and peace.

"For the purity of the gospel in China, that it may not be misconceived, but that it may be known and experienced as the power of God unto salvation.

"For a right attitude on the part of all governments toward the government of China.

"For the Manchus and the Chinese alike, that they may find Christ."

FIELD NOTES

A Happy College

(Madura Field)

President Zumbro's review of the last year's work in the American College at Madura reflects the new cheer that has come to that station. The staff now comprises thirty-two teachers: four Americans and twenty-eight Indians; the students number 614: seventy-five of college grade, 368 in the high school, and 171 in the elementary school. The year 1911 saw the installing of a new and advanced curriculum; the appointment of two new missionaries to the staff; the receipt of one gift of $30,000 for a science hall and its equipment; the beginning of a new bungalow; the largest entering class in the history of

the institution, crowding classrooms and compelling additional apparatus and accommodation; the organization of a college branch of the Young Men's Christian Association; good results in the public examinations; generous grants from the government; larger appropriations than hitherto from the American Board (mark the good influence here of the Higher Education Endowment Fund); all this resulted in a new courage and hope in all departments of the institution.

A Typical Situation

(Western Turkey Field)

Rev. Ernest Pye, newly come to Marsovan, made his first visit to an outstation in a journey of two or three days southward to the city of Zile. Here he found a church of forty or fifty in a city having a population of perhaps 40,000, all but a thousand of whom are Moslems. The thousand Armenians who constitute the Gregorian Church are ministered to by a priest who is neither influential nor capable, and who can keep up only the form of the mass. The people of Zile, both Gregorian and Moslem, seemed more open to the gospel than at any place Mr. Pye had seen in Asia Minor. The evangelical church there has been without a pastor for two years, and were it not for the faithfulness of three or four men of the church, who have taken their turn in preaching and in conducting other services, the church would have been obliged to close its doors. Several of the larger outstations, whose churches have memberships of from four hundred to six hundred, are without pastors, and the mission has no men to send them. The most urgent need of the time is the finding and training of young men for the ministry. Wherever the strong young graduates of the college are found their value is manifest; five such greeted Mr. Pye at different points of his trip.

The Responsibility of Success

(Eastern Turkey Field)

As has been noted before, it is a painful and even alarming fact about the new National Armenian movement that its leaders are so generally atheistic and even irreligious in their temper. They are often in antagonism with their ancient Gregorian church and at odds with the better element of their own people. Van, the historic seat of the old Armenian kingdom, has been a hotbed not only of revolution but of this materialistic and infidel spirit. Thus a new and serious difficulty presents itself to the missionaries. The station has come to feel more and more that the demand for a college at Van is very strong, in that the fierce anti-religious and immoral propaganda which is being carried on there can be met only by pressing a Christian education from the kindergarten to the college.

THE NOONDAY REST AT THE WAYSIDE KHAN

A familiar experience of the touring missionary

Dr. Raynolds says: "The remarkably increased patronage which is accorded to our central schools may properly be considered as the acceptance by the better class of the community of the cor-

IN THE MEN'S WARD AT MEZEREH

rectness of this opinion. In the four schools now under our care in Van we have about 1,100 children, and in many ways the parents indicate their appreciation of our work. For instance, at our New Year's reception no less than 480 people came in during the day, a very large proportion of whom were parents of our pupils. In calling among them last week at their Christmas, the question was often asked, 'When are you going to start the college?' Other organizations are moving toward planting higher institutions here, and unless we can pre-empt the ground, this opportunity for affording a complete Christian education will slip through our hands."

Reaching the Turks

(Eastern Turkey Field)

Evidence multiplies, and from all quarters, that the constitutional era in Turkey is giving missionaries far better access to the Turks than was had under the old régime. Dr. Atkinson, of the Hospital at Harpoot, or rather Mezereh, declares that half the patients now are Turks. Miss Mattoon, the newcomer to the Harpoot station, in reporting this fact, remarks that work among the Moslems is certainly increasing, or at least the opportunities are; the missionary force has been so depleted the last few years that it seems impossible to take due advantage of the new opportunities. She had been down to the hospital services on one or two Sundays, once when Mrs. Riggs spoke to the patients in Turkish, and again when she herself made her first attempt at speaking with Mrs. Riggs as interpreter. Miss Mattoon writes enthusiastically of the situation; the country she thinks the most beautiful she has ever seen; the hills almost make up for all she has left behind. She delights in her horse, a fine, dark gray five-year-old, that the American consul secured for her. She calls him Chelebi, which is Turkish for "good fellow," and thinks he deserves the name, for "he certainly does enjoy a good run and we go at a furious pace out over the hills."

"Grow"

(Madura Field)

Rev. Edward P. Holton returning to South India takes the above word as the text for his first letter from Melur to the homeland. The word characterizes the look of the field, as he sees it after furlough. He sees that there has been growth, rapid and increasing growth the past year; a gain of 1,166 adherents and of 356 communicants to the mission; the most prosperous year so far as sta-

tistics show in the mission's history, and with the promise of still larger and more rapid growth, especially in some sections; this growth quickens the desire for yet more results. Mr. Holton declares that though several new men and women have been coming of late to the mission, every one of them has been set at educational work, so that the outstation missionaries are still overloaded; in place of the nine men in evangelistic work when he first went to the field twenty years ago, there are now but six; and one of them is yet at work acquiring the language.

A Training Institute in India
(Madura Field)

The Madura Mission has undertaken a somewhat new and promising method of helping the native brethren who are workers upon this field. Institutes were held during the last of February and the first of March at Battalagundu, Pasumalai, and Aruppukottai. At each of these centers the mission agents of a circle were brought together for four days of careful training. The program for the days covered a series of connected lectures on the history of the apostolic church at the morning hours; in the afternoons, class studies on ethics, the life of St. Paul, and the interpretation of the parables; inspirational addresses closed the afternoon and occupied the evening sessions. The value of these institutes for the cultivation of fellowship as well as for instruction is believed to be very great; well worth all the hard labor involved.

Two Facts from Aintab
(Central Turkey Field)

During the three months beginning the middle of last September more than two hundred major operations were performed at the Aintab hospital, including many exceptionally difficult abdominal operations.

The churches of the Cilicia Evangelical Union, which lie in the field swept by the massacres of 1909, despite the enormous obstacles thus entailed upon them, succeeded in paying in full to July, 1911, their home missionary pledges, amounting to $440, for the assistance of the weaker churches of the union.

A Promising Week
(North China Field)

War's alarms seemed only to heighten regard for the Week of Prayer at New Year's in Peking. At every meeting the churches were crowded to the door; a thousand to twelve hundred people were present. Meetings were said to be of the deepest interest ever known, another sign that the outlook for Christian work in the future is most encouraging. Missionaries feel that now is the time to make Christianity the religion of China. While superstition still lingers, there is really no faith in the old religious forms and people are reaching out for something that will satisfy.

A Religious Parliament in Japan
(Japan Field)

That some of Japan's leaders feel her need of religious motives and sanctions in her development as an empire appears in the fact that they have projected a conference of representatives of the three principal religions of the land—Buddhism, Shintoism, and Christianity. Dr. Learned reports that President Harada, of Doshisha, recently visited Tokyo and had a long conversation with the vice-minister of home affairs as to the plan for this conference. He found the official enthusiastic about it and confident that it would be arranged, though it has been delayed by the opposition of Shinto leaders. Just what can be hoped for in such a conference still remains a mystery to many, though the Kumi-ai leaders who have been conducting special meetings in the region from Kyoto to Himeji report large attendance and notable interest, and seem to think that the proposal for the conference, as indicating that the government is likely to give Christianity a fair chance, has been at least one cause of the success of these meetings. Dr. Learned notes the palpable inconsistency of the official treatment of Shintoism, in that it is not counted as a

LOOKING DOWN CHISAMBA STREET

religion when objection is made to the government's requiring public school children to pay reverence at Shinto shrines, but is counted as a religion when this conference is proposed.

Changes in Angola

(West Central Africa Field)

On their return to Ochileso after furlough the Neipps were given a warm reception. The people were wild with delight, coming out two hours on the way to meet them and escorting them to the station with songs, hymns, and much shooting of guns, until it became necessary to seek refuge in the house for a breathing spell. The exigencies of the situation, with the Curries returning to America, required the transfer of the Neipps to the large and important station of Chisamba. Scarcely had they arrived at their new location when Mr. Neipp fell ill with what proved to be African fever. Under Dr. Cammack's care he gradually improved in health, till by the first of January he could report himself quite recovered and able to do his full share of work.

A new situation has transpired throughout this field. At Ochileso as well as at Chisamba Mr. Neipp found what was virtually a strike of the natives for higher wages. The enlarging commercial interests of the region, the demand for laborers, the superior value of mission trained men, together with the growing independence and ambition of the natives, make it clear that the paternal stage of mission government is now past and that new methods must be devised to meet the new conditions.

Mr. Neipp and Mr. Bell were planning to start on another tour of exploration to locate the new training institution, from which so much is expected for the development of the native force to evangelize Angola.

A Mission Station under Fire

(South China Field)

It seems that Canton, which virtually slipped into revolutionary control, could not quite accomplish the feat without some bloodshed. Here also the American Board compound became unexpectedly the battlefield. The attack happened during the night of Saturday, December 16, and, according to Mr. Nelson, came about in this way: a regiment of troops stationed in the barracks across the canal from the Nelsons' house had been for some time under suspicion of siding with the emperor. The governor at length called upon them to lay down their arms. When they refused he decided to wipe them out. Unfortunately, he did not inform the missionaries of his intention, and naturally they were not a little startled when the firing began and they found that their houses were being struck. There was not much sleep that night, as all were doing their best to avoid stray Mauser bullets. At daybreak they were able to make out that

the attacking force was revolutionary; the royalists had made their escape from the barracks during the night, though many were taken prisoners. There were few casualties, and the Red Cross Society cared for the wounded.

All through that Sunday thousands of people came to view the battlefield. No one in the compound was hurt. Miss Davis, the missionary recruit just arrived, said she would not have missed this experience for anything. Mrs. Nelson was somewhat more anxious with a mother's concern, but "baby Mary" was not much frightened. She was heard to remark, "too much gunboat." The grand reception which the Christians had prepared to give Mrs. Nelson and Miss Davis was postponed on account of the excitement until the following Sunday, when it was combined with the Christmas exercises.

LETTERS FROM THE MISSIONS

NORTH CHINA MISSION

OPENING A NEW ERA

Rev. A. B. DeHaan writes from Pangchwang, January 23: —

"Perhaps not one-hundredth of the people understand what the revolution is all about. Not one-thousandth know what a republic implies. To say the least, one is convinced that a strong central government must be maintained at any cost. The problem before China is one of education of the masses. The franchise must from the very necessity of the case be limited. It would be suicidal to have it otherwise, leaving out the utter impossibility of it. The problem of extirpating the Manchu house is simple compared with reorganizing the form of government to one which has never been heard of by most people. The miracle of miracles in history will happen, if it is done without years of inner rebellion and much bloodshed.

And for Christianity Also

"And now a word about the opportunity ahead of us here in our work. The present provisional president of the revolutionary party is a baptized Christian. Never again will the church be put under the ban as heretofore. And with this new condition under which to work, we may believe that the Christian propaganda is bound to grow. Now is the time to prepare for this and not after things are all quiet. The Board writes that it wishes that it might be able to double the force now at work here to prepare for the coming opportunity. I feel that the matter of my home college [Grinnell] undertaking the support of educational work in China comes at a most opportune time. I wish that we might have double the men and double the present appropriations for the work in order to plan for the biggest chance the church has ever faced. Our opportunity will be limited only by our means.

"The guns are still firing; men are still being beheaded upon the slightest suspicion; bombs are being hurled at leaders; the ruins of cities are still smoking; armies are being massed for the final conflict; but in spite of all this we see a China of new opportunity ahead. Can we meet it?"

RETURNING TO SHANSI

Rev. Harry S. Martin wrote from Peking, February 4: —

"Dr. Watson and Mr. Fairfield went into Shansi this week. Dr. Carr and Mr. Gillis, of the China Inland Mission, heard that the city where their work is located was besieged by the revolutionists. They were keen to go down to see what could be done in the way of Red Cross work. Dr. Watson will go south with them if he hears of work to be done. If not, he will go directly on to Fenchow, to be with Mr. Pye for a while. There will be much to do there in readjusting the work to the new conditions.

"Pye and Corbin have had some pretty strenuous times at their stations during the last few weeks. They have not been in any special danger themselves, but they have not known at what time they might be. Mr. Pye writes that for over a week no one on the compound took off his clothes, not knowing at what time the rabble should break loose. Mr. Corbin tells of the companies of soldiers that go past Taiku, demanding goodly sums to leave the city unmolested. Many of those Shansi cities are very wealthy, and the 'tu fei' (robbers) for some time have had their eyes on them for loot. In Taiku Mr. Kung, an Oberlin graduate and the principal of Taiku Academy, has been made a sort of military dictator of the city. In Fenchow Mr. Pye writes that the chief magistrate calls upon him about every day to see that all is well with him and to consult about the situation. We have heard of no recent disturbance near our work in Shansi."

CENTRAL TURKEY MISSION

IN THE CITY OF ST. PAUL

The scars of the massacres of 1909 in the region of Adana and Tarsus are still visible; in many cases the wounds bleed yet. In all the ravaged cities and towns of Cilicia it is a hard struggle for the Protestant folk to re-establish themselves. In particular the rebuilding of churches and their equipment for Christian work seems an almost impossible task for these impoverished and decimated communities. As the years go on and many needy congregations remain altogether or in part unhoused, their condition is so wretched that the missionaries feel it has become unbearable. A full survey of the whole field has therefore been made, with an estimate of sums needed to rebuild these ruined sanctuaries and an appeal has been issued to friends in Europe and America to help those in Turkey and the people themselves in a concerted effort to rebuild. The appeal as published in the *Orient* of Constantinople names the specific sums required for the different communities, amounting in all to $41,000. It seems as if this appeal, though special and extra, must win hearing and response from many hearts yet mindful of their Christian brethren who lost all at that time of massacre. The following letter from Mrs. Thomas D. Christie, of Tarsus, furnishes a vivid picture of the need as felt in one of these localities: —

"I have long had it in mind to write a few words on the need of a church building in Tarsus. It almost breaks my heart to enter the miserable, unsafe, leaky, mud structure, never designed for a church, now used as a house of worship! How can one 'worship the Lord in the beauty of holiness' in a room that is little better than a stable? An angel might, but not an ordinary mortal who requires the suggestive element to stimulate his devotion. Our people are doing all they can to help themselves and to raise the needed funds. They have bought a large and desirable lot, one Dr. Patton saw when here, and they have a little money left; at least the women have. This latter sum was raised in part by the sale of a collection of jewelry which they had made among themselves. The most of it was poor stuff, but it represented what was precious to them, and its value was estimated on that basis 'by Him who sitteth over against the treasury.'

"The present building is in danger of falling. Only a few months ago there was the cracking of a supporting beam in the middle of a service. The women all about me rose like a flock of pigeons and hurried to a place of safety; most of them huddling *en masse* about the pulpit, as even in their fright they did not want to miss the sermon. Such warnings result in the adding of another ugly pine pillar from time to time, until now the room is so full as seriously to interfere with a sight of the preacher.

"I do not see how our poor people who were burned out of house and home, and suffered heavy business losses besides, can do more to help themselves. It is true the Sabbath congregation fills the church to overflowing; still there are but

FOUR INGHOK SCHOOLBOYS

The stuff of which New China is to be made

a few of these faithful attendants who are in even comfortable circumstances financially, and those really prosperous could be counted on the fingers of one hand. A large number of the latter have the widows and orphans of relatives to help, or others who lost their natural supporters at the time of the massacre. They are giving also towards the support of their day schools and their pulpit. If ever a congregation needed a helping hand, and at once, it is this one.

"This Protestant church of Tarsus was organized over fifty years ago, and at times has had a membership of as many as 150, though now since the massacre, after which many left the city, there are only about 110. The congregation numbers between 400 and 500 and would soon double were there accommodations for the increase."

FOOCHOW MISSION

THE NEW TYPE OF MAGISTRATE

Early in December Dr. Whitney and Mr. Smith made a hasty visit to their station at Inghok to look after mission affairs. Dr. Whitney, writing on the ground, thus describes the situation: —

"We find everything perfectly quiet here and the people anxious for our return. The new magistrate is very nice and friendly and would be glad to have us all back, but thinks that until matters are a little more settled we had better remain at Foochow. While he does not anticipate any trouble, yet if it comes he has no means of protecting any one, not even himself. They gave him twenty soldiers when he came, but they proved so worthless that he sent them away and has asked for a few dependable men.

Starting the Reforms

"He is making vigorous and thorough reforms, which necessarily affect, and affect unpleasantly, the old conservatives and some of the gentry. He says it can't be helped; that the revolution was designed to reform the government, and that it will be done at all hazards; that he found things in a most pitiable condition, and was working daily from 8 A.M. to midnight to clean

up what the old magistrate had left undone; that 200 law cases had been left untouched, some of them extending over several years, while many were in prison for small offenses and some were being detained there just to extort money from them.

"The internal tax on duty has been abolished here, as everywhere, as the revolutionists have taken possession. A schedule of salaries of officials, taxes of different kinds, etc., is to be prepared and posted, so that the people may know just how all public money is to be raised and expended; this will please the people. All squeezing and extortion of money is to be stopped, and severe punishment will be meted to all offenders. Of course most of the new officials are somewhat strangers to governmental matters and are glad of suggestions as to reforms that will help the people. This new attitude is opening up wide opportunities for missionaries, and some will be tempted not to stick so closely to their specific calling. At least, I see here a danger to be guarded against."

WESTERN TURKEY MISSION

A COMRADE'S TRIBUTE

Mr. W. W. Peet, treasurer of the four Turkey Missions, writing from Constantinople, January 23, voices his tribute to the memory of an under official of the United States government who has served many missionaries and other Americans in their dealings with the Porte, and whose name in 1901–02 was to be found in almost every American newspaper: —

"Yesterday I attended the funeral of Garguilo, who for nearly forty years has been the first dragoman of the American legation and subsequently of the American embassy, my comrade in pursuit of the brigands and in connection with the ransom of Miss Stone. The feeling of comradeship never left him after that memorable incident, and I always had a stronger position at the embassy in consequence of those weeks of anxiety and danger which we passed together in the mountains of Macedonia. His entering upon the work connected with the ransom of Miss Stone he made contingent upon my joining him, and he proved to be throughout the entire transaction a loyal fellow-worker. Had Mr. Garguilo been in quest of his own sister he could not have brought to it any greater degree of zeal, of care and of loyalty than he did for Miss Stone. His knowledge of the Turkish government and its methods was invaluable, and, in fact, he was the one man on the committee whose work was invaluable. The part played by either Dr. House or myself might have been done by others, but no one in my circle of acquaintance in this country could have filled Mr. Garguilo's place."

What Next?

Concerning the political outlook Mr. Peet could only say: —

"Parliament was dissolved last week upon orders from the sultan. Of course everything is in a state of uncertainty. What the attitude of the government will be now that they are delivered from the persecuting interpellations in parliament remains to be seen. A new election is promised; whether it will take place or not is a question. The situation is somewhat like that of thirty-two years ago, when Abdul Hamid prorogued the parliament never to reassemble. I think the outlook at the present time is in many respects less encouraging than then, though in other respects the government is stronger.

"One thing is certain: the Christian population of this country and, in fact, the entire non-Turkish population is now more united than ever before; and they have a taste of liberties denied them under the Hamidian régime. It now seems as if all that was repressed through the years of Abdul Hamid's reign has come 'out into the open' to be exhibited in the light of all the world. The parliament offered a chance for those who had undoubted grievances to pour out in comparatively harmless speeches what they have been carrying for years without an opportunity to

AN ARAB CAMP

Turkey's hold upon her Arab peoples is one of the ticklish spots in the present situation

speak. What the effect will be of suddenly closing the mouths of these people remains to be seen."

SHANSI MISSION

A SUMMER SCHOOL'S EXPANSION

Rev. Watts O. Pye's account of the phenomenal success of last summer's training school at Fenchow prompts the prayer that terror and disorder may not disappoint his anticipation that next summer will see an even greater accomplishment: —

"Unquestionably the most important thing in the life of the church last summer was the Summer Bible Training School. The enrollment reached the highest point of any year since the work was begun; ninety-two men matriculated. Of this number about half were allied in some way with the church, the other half being non-Christian men, retired merchants, *literati*, and government school-teachers, some of them able scholars. Many of them came not from any thought whatever of entering the church; merely from a desire to learn first-hand just what Christianity is and is seeking to do in the world. In the end, of course, a large proportion of them openly allied themselves with the life of the church, and we trust they may in time become useful men in the spread of the kingdom. Save for the providing of plant and equipment, the school again met its own running expenses, which this year amounted to nearly $250 (Mexican).

"The evolution of this school is interesting. It was organized and its curriculum was mapped out for the purpose of increasing the efficiency of the colporters and preachers of the field, and only these were admitted the first year. Last year a number of others were so anxious to avail themselves of the opportunity to study that the bars were let down and a limited number admitted. This year it seemed impossible to restrict the number, and the outsiders were allowed to enter also. The real motive and purpose of the founding of the Bible School thus has been swallowed up in the larger opportunity which has opened before us, though courses for the preachers and colporters are still offered. There seemed to be no other way but to help them all we could, while at the same time meeting the needs of the other class, at least in part. We ought to be laying foundations broad and deep for the work

among the upper classes, in view of the opening now given us. I believe it would be hard to overstate the importance of this in the future development of the church, for these are the men who have the ability and the means to carry the work of the church to a successful issue.

Three Stages of Growth

"In the growth of mission work in a heathen country and community there seem to be three stages in the attitude of the people. The first, when the church is small and insignificant, is an attitude of indifference; the second, as progress goes on, is curiosity; and the third is an open taking of sides, those publicly allying themselves with the church who are drawn to it, with bitter persecution on the part of those who believe not. Unless I read the signs of the times wrongly, we are well into the second stage, and may even be nearer the third than we think. That opposition should come is not a sign of a backward move, but one in which we can rejoice, for it is the evidence of progress.

"In the morning of its life every movement for man's elevation shines out with a light like that of Rembrandt's pictures, narrow but intense. As the day deepens the light becomes like that in Raphael's pictures, broad and all-comprehending. The opposition which came from ignorance is largely dying out, and we see some of 'the rough places' beginning to be made 'plain' for the Master to pass over. We are face to face with a mighty force of *literati* and men in respectable stations in life, and I shall not be greatly surprised if this summer's work shall mark quite a crisis point in our work and the methods now used. It should do so surely, if we were able to provide the kind of men it takes to handle that sort of work, and if the home church could but send the foreign worker so sorely needed."

MISSION TO MEXICO

OIL ON TROUBLED WATERS

From Chihuahua, in the storm center of the fresh insurrection in Mexico, Dr. J. D. Eaton wrote, February 9: —

"It seems to be the almost unanimous sentiment of the foreign residents here that we shall not be harmed unless intervention by the United States occurs. Many Mexicans fear that the United

THE PROTESTANT CHURCH OF CHIHUAHUA

With the mission residence adjoining and Dr. and Mrs. Eaton in the doorway

States government wishes to extend its jurisdiction over this country, if not to annex it outright, and will therefore be eager to take the first good excuse that offers to send its army here. The attitude of the El Paso papers, which circulate very widely in this city, is very exasperating to the Mexicans, and to myself as well.

"Night before last some twenty-five of us Americans were privately invited to meet in an informal way at the United States consulate, to consider whether any action should be taken by us to allay the apprehensions expressed by the Mexicans. For nearly two hours there was a free exchange of opinions, the consul calling upon those who did not volunteer to speak. I expressed strongly my opinion of some El Pasoans, and my conviction that our war upon Mexico in 1847 (which this country still remembers with resentment), was an unrighteous one, and opposed the idea of advising President Taft against intervening, because this would tend to make the Mexican editors believe that there was after all good ground for their solicitude. The committee on resolutions brought in two sets of resolutions, which were discussed, and then the milder and briefer set was adopted by an absolutely unanimous vote.

"Two of the papers that I have seen make no comment; the editorial observations by the new Catholic daily, *El Monitor*, this morning are of great interest. I translate for you: 'As patriots we esteem the frank declaration by the honorable colony, which we consider to be truthful, which repudiates the greatest of evils, war, against a nation which has so cordially received it into its bosom, and in which many of its members have established their business and their families; and we judge that from them the Mexican people have no evil to fear. They well know that in the breast of this people there beats a heart noble and generous, in which is deeply rooted the sentiment of hospitality inherited from their fathers, and which makes them look upon the guest as something sacred, whose person and goods it is not lawful to touch, even in the case of conflict with the nation to which the guest belongs.

"'This we expect from the known and proverbial integrity of the people of Chihuahua, who have given a true example of good judgment and good sense in these unfortunate days, notwithstanding the perturbation of mind and the lack of police force to maintain order, which nevertheless has not been disturbed.'

"This same Catholic journal speaks in the highest terms of our General Orozco. Referring to doubts expressed in Washington, and even in Mexico City, it says that 'General Orozco, not only by his honorable antecedents, but also by his acts, has proved that he is loyal.'

"Orozco did well to bring away from Juarez those discontented and mutinous soldiers, raw, undisciplined men, whose presence excited the Texans. He is now dismissing them from the service, taking their guns away from them, and replacing them with other ex-insurrectos who had gone back to private life after the revolution.'

THE WIDE FIELD

AFRICA

A WEIGHTY REPORT

In 1910 the government of Southern Rhodesia instigated an inquiry into the social condition of the native populations of the territory, with a view to seeing what further steps were desirable to promote their advancement and increase their usefulness to the state. A committee was appointed, which went into the matter with energy and with great care. It held sittings at several centers of population, examined a great

THE COTTON FIELD AT MT. SILINDA FARM

number of official witnesses, and invited chiefs, headmen, and natives of every center, women as well as men, to express their views on the subjects of inquiry. Such matters as land tenure, marriage, education, temperance, taxation, were thus investigated till the committee felt prepared to make report with recommendations. That report, in printed form, constitutes a large and important document, every page and paragraph of which is of interest to those who are concerned with missionary work in Rhodesia.

It is most gratifying that the conclusions of this committee agree so generally with the judgments and policies of American Board missionaries. Only a few of the statements and recommendations of this committee can here be noted.

They testify to the capacity and the evident progress of the natives; the common opinion that the men in the kraals lead an idle life is not supported. They are convinced of the necessity for the strengthening and restraining influence of religion in the evolution of the native from his savage state; the teaching of morals apart from religion cannot be satisfactorily accomplished. In this connection they record their appreciation of the excellent work of the missionaries and the still greater assistance they may yet be called to render the state.

Emphasis is put upon the importance of industrial education. Despite the opposition of many colonists to the elevation of the natives, the committee declare that industrial education is of great importance; literary education is also not to be denied. The native will get it, and the government should therefore seek to accomplish this on right lines and to encourage those who are fostering it. Higher education also should be provided for as rapidly as may be possible in Rhodesia itself; and the danger that the student may go outside of South Africa altogether needs to be averted. The committee recognized that training abroad is apt to fill the native with a spirit of unrest and dissatisfaction and make him become dangerous to the peaceful progress of the land. They were convinced that no better policy could be adopted than to foster the educational work of missionary societies, and recommended increased grants to their schools that would permit yet wider operations.

It will be seen that this report, so carefully made and so detailed and explicit in its findings, will be a document of influence in the development of Rhodesia. Its conclusions are both a stimulus and a support to the mission boards at work there.

HERE AND THERE

The greatest danger to both life and property during the revolution in China has come not so much from the combatants on

either side as from the lawless and vicious classes of society, ever ready to take advantage of any disorder to indulge in looting and violence. In the Province of Shensi the relief party that went down to rescue the missionaries of Hsi An Fu had to be most on their guard against robber bands of Mohammedans, who were getting numerous and bolder in places away from central authority. It seems a travesty on religion, as Mr. Martin, of Peking, remarks, to say that a religious sect is composed chiefly of thieves and robbers; yet that is the fact with the Mohammedans. The people of Peking frankly speak of them as "robber Mohammedans," and it is said that nine-tenths of those who were brought to justice for outlawry belonged to that faith.

The *North China Herald* correspondent from Hangchow reports that queues are now no longer in evidence. The police are armed with scissors and the country cousins have their braids cut off as they enter the city gates. "Yesterday we saw a policeman amputate the queues of two chairmen, who protested vigorously. Hangchow now is a study in hats. A few days ago we saw a man wearing a bishop's."

In an article in the *United Church Herald*, of South India, written presumably by the editor, Dr. J. P. Jones, is discussed the strain upon Hinduism today through its touch with modern civilization. There is there recounted an experience of an Indian who had returned from a visit to England, where he had gone to pursue his education and to gain acquaintance with its life and thought. Upon his return a member of his caste pronounced upon him the usual punishment, whereupon he was degraded and cast out. The matter did not end there as aforetime. Instead the young man brought a criminal charge against the one who had instigated the action, and won his case in court with a verdict by which the offender was severely punished. The decision of the court showed that such caste action was clearly illegal, and that no man could be punished in that way simply by caste tyranny. This occurred at Benares, the very center and fount of Hinduism.

The new World Atlas of Christian Missions contains a mine of statistical information concerning world-wide Protestant foreign missions, from which the following figures are taken: Number of principal societies commissioning missionaries, 377; auxiliary, co-operating, and independent societies, 618; total income in dollars by latest compilation, $30,378,489; of this amount $12,946,430 are credited to the United States and Canada, and $11,578,769 to Great Britain and Ireland. Foreign missionaries (men), 6,388; physicians (men and women), 1,015; total foreign missionaries (men, wives, and unmarried women), 21,307. Co-operating natives, pastors, preachers, teachers, etc., 103,066. Church organizations, 18,964. Communicants in these churches, 2,346,086. Total number of native adherents, all ages, 6,837,736. Number of Sunday schools, 28,957. Total native contributions, $3,246,717. Universities and colleges, 86; students in these institutions, 8,628. In 1,714 boarding and high schools there are 166,447 students. In 576 hospitals and 1,077 dispensaries the total treatments were 7,578,942.

Reports from India agree that the visit of the King-Emperor has wonderfully bound its people to him and strengthened the hands of government in that restless portion of his empire. His willingness to mingle quite freely with the people gratified them; his evident concern for India warmed their hearts, while his speeches were uniformly tactful and encouraging. The problems of Indian education appealed to him; repeatedly he declared that he commanded the governor-general to allot large sums for expansion and improvement of education in India. "It is my wish that there may be spread over the land a network of schools and colleges." Just before leaving Calcutta, in a speech to a deputation from the University, he used these words: "Six years ago I sent from England to India a message of sympathy. Today, in India, I give to India the watchword, 'Hope.' On every side I trace the signs and stirrings of new life. Education has given you hope, and through better and higher education you will build up higher and better hopes."

A significant fact in connection with the present famine in Western India is the appearance of several of the newer native organizations as helpers in the relief work. The Social Service League of Bombay, the Servants of India Society, and the Trustees of the Wadia Charitable Fund are thus co-operating with the Bombay Central Famine Relief Committee and the government officials in the relief measures. It marks the progress of social and patriotic ideas among India's people that they are beginning thus to bestir themselves to help their own unfortunates. According to the *Dnyanodaya*

the government report showed that early in January 40,000 persons were employed on nine public famine works, while 30,000 were receiving gratuitous relief, with the numbers constantly increasing.

Combination of Christian churches is even more important in the foreign field than in this country; fortunately it is progressing faster. The *Japan Evangelist* reports that on the 19th of last December representatives of eight Protestant churches of Japan met at the Young Men's Christian Association Hall at Tokyo and formed such a federation of the churches as had not previously been realized. The churches entering the federation were Christians, Congregationalists, Evangelical Association, Friends, Methodist Episcopal, Methodist Protestant, Presbyterian, and United Brethren. Bishop Honda of the Methodist Church was chosen president, and Rev. Mr. Kozaki of the Congregational churches was one of the vice-presidents. Neither the Baptist nor the Episcopal body came in as charter members, though it is hoped that the former at least will not long remain outside. The name of the new body is the "Nihou Kirisuto Kyokwai Domei," and points to closer union among these bodies in the future. It is the more significant that this federation was not instigated by the missionaries but is wholly the work of the Japanese churches.

At the recent International Opium Conference at The Hague it is clear that much was accomplished and that a long step in advance has been made in the anti-opium crusade. As to the extent and menace of the evil, it appeared that during the last ten years the average import of opium into the United States alone was 400,000 pounds, over half of which was used in the production of morphia for purposes other than medical. Agreement was reached by the conference in measures looking to the limitation of the manufacture and use of opium and of the trade in morphia and cocaine, and to the punishment of persons not legally in the possession of morphine and of the exporters of these drugs into or from countries represented in the conference. Resolutions presented by the Chinese delegates also were adopted, demanding protection for China against contraband trade, unlicensed sales, and the existence of opium dens in the foreign possessions. The *North China Herald* reports a telegram from The Hague saying, "Result Opium Conference highly favorable to China," which was sent to His Excellency, Tang Shao Yi, then famous as the imperial representative to the Shanghai Peace Conference and now made premier in the republic to whose cause he was won over, but who is also to be remembered as the leading promoter of China's successful crusade against opium.

The Gideons have reached Turkey. On the Armenian Christmas Day (January 19), according to President Riggs of Euphrates College in the *Orient*, a few of them who had secured Bibles in Armenian and Osmanli Turkish put them in the *odas* (rooms) of the khans. "Both Turkish and Armenian *khandjis* (innkeepers) have seemed pleased with the idea, and the Turks have been anxious to have the Turkish Bible. But they want to be sure and have it hung up in a bag, so that it may not get soiled."

On Tuesday, January 16, a disastrous fire occurred in Osaka, Japan. It is reported that a district a mile in length and quarter of a mile wide was burned over, destroying 5,000 houses and rendering 25,000 people homeless. One large temple was destroyed and several smaller ones, but no Christian churches stood in the pathway of the flames. The Christians organized a relief corps at once, and directed their attention to the care of the needy and especially to the prevention of the rebuilding of numerous disreputable resorts which had abounded in that district. Rev. George Allchin in reporting this disaster refers to the favorable response made by the authorities of the city to these efforts to suppress the immoral places and to secure a cleaner city morally.

In spite of what was called a conciliatory spirit on the part of all the Powers represented in the International Conference on the Liquor Traffic in Africa, which met at Brussels early in February, the delegates found it impossible to come to any agreement in judgment and recommendations, and accordingly adjourned until direct exchange of views between their several governments should afford prospect that another conference could achieve some practical results.

HINDU PILGRIMS TO BENARES, RETURNING BY TRAIN

THE PORTFOLIO

The True Path for India

Human nature is conservative and national progress is slow of foot. First the blade, then the ear, and after that the corn in the ear; this is the law of nature. Self-government, such as obtains in British colonies, is a noble ideal, and we are perfectly justified in keeping that before our eyes. But is it attainable today, or tomorrow, or even in the lifetime of the present generation? Consider where we stand in the scale of civilization, when we have only four women and eighteen men per thousand who are literate; when there are millions of our countrymen whom we look upon as "untouchables"; when we have about a hundred thousand widows of less than five years, and caste rules still forbid sea voyage, and Mr. Basu's Special Marriage Bill is condemned as a dangerous innovation; when many Hindus do not sufficiently realize the fact that there are sixty-five million Mohammedans whose interests and feelings have to be cared for, and the Mohammedans are equally oblivious of the interests and feelings of 240 million Hindus. When this is the condition to which we have been brought by centuries of decay and degradation, to talk of a national government for India today is to make ourselves the laughingstock of the civilized world. Agitate for political rights by all means, but do not forget that the true salvation of India lies in the amelioration of its social and moral conditions. I have faith in the just and righteous instinct of the English people, and I have faith in the high destinies of my own race. We were a great people once; we shall be a great people again. Patience, courage, self-sacrifice, are needed on our part, and wisdom, foresight, sympathy and faith in their own noble traditions on the part of our rulers; and I firmly believe that both are beginning to realize their duty, and that the day will come — be it soon or late — when this period of suffering and strife shall come to an end, and India on the stepping-stones of her dead self shall rise to a higher stage of national existence.

From address of Pandit Bishen Narayan Dhar, President of recent Indian National Congress, as reported in Dnyanodaya.

What China Most Needs

People, referring to reforms in China, have today talked about the necessity of establishing schools, the construction of railways, the opening of mines, the reorganizing of army and navy, the dispatching of students abroad to study, the extension of commerce, the institution of constitutional government, etc. But what would be the advantage of having schools with unruly students, or mines without qualified engineers, or army and navy without men behind the guns, or returned students without the heart of Christ, whose motto is to minister but not to be ministered unto, or commerce without honesty, or parliament without men of character? To me the most essential thing for China today to do in saving her from the imminent partition or revolution is to educate the heart of the people and the rulers by teaching them not only to know but to own Christ. When Christ is in the man, he is a new creature; when he is in the family, the family becomes united; and when a nation has Christ the nation becomes strong.

From address of Mr. E. S. Ling, a distinguished graduate of Foochow College, before the Chinese Y. M. C. A. at Shanghai.

An Excellent Leaven

Whatever may have been the doctrine and the practice among the early American missionaries, their teaching and method of conducting their missions during the last twenty years have tended not so much to make converts as to act as a useful leaven upon the population around the missions, especially the part of it professing Christianity.

The Eastern Christian churches generally had become almost useless as institutions for religious or moral teaching. Sermons were unknown. The American missionaries have infused into the ancient Armenian Church a spirit of piety as understood in the churches of the West, which was almost unknown. The Armenians have seen from the teaching in the Armenian schools and from preaching in which attacks upon the ancient church are carefully avoided, that there is no desire to make proselytes. Their confidence has been obtained. In many places priests and the heads of the ancient church work harmoniously with the American missionaries. Men and women attend their preaching, but attend also the ancient church. . . . In many places Armenian priests have been present at and have taken part in Protestant services. In like manner Protestant missionaries are often invited to preach in Armenian churches.

My own impression is that the American leaven has worked excellently, that a reform, religious awakening, an improvement — call it what you will — has been and is being effected among the Armenians of a valuable character.

From "Turkey and Its People," by Sir Edwin Pears.

The American Missionary and His Government

The policy of the United States, therefore, is to regard the missionary as a citizen, and, in the absence of specific treaties granting exceptional rights and privileges, to extend to him the protection ordinarily accorded to American citizens in foreign parts; to advance missionary enterprise in so far as it does not raise political questions and interfere with the orderly and constitutional development of the country in which the mission is located; to favor the mission in all proper ways; to protect the missionaries not only in their places of residence, but in traveling through the country for the purposes of the mission; to secure for them the right to hold property, without which, in many cases, the efforts of the mission would be frustrated, and to obtain for them the right not merely to exercise in private, but to profess in public the doctrines of Christianity; to establish schools for the education of their children and of the native population in whose midst they are situated, and

to protect from assault and destruction hospitals and other charitable instrumentalities.

From article entitled, "The Government of the United States and American Foreign Missionaries," published in the American Journal of International Law for January, 1912, and written by the editor, James Brown Scott.

The Drama of Modern India

What is the true drama of Modern India? It is the collision of Christianity and Brahmanism, the conflict of two differing souls, the struggle between a spiritual materialism and a material spiritualism. India, with her immemorial antipathy to the fierce clangor and unsleeping energy of materialism, is feeling in every vein of her body the beat and pulse of a materialism as eager and confident and elated as the spirit of adventure; and this alien materialism, whatever the particular forms of its religious creed, is shot and saturated in all the warp and woof of its being with the morality of Christianity and the spiritual hauntings of Christ. However ugly and however selfish and brutal it may seem, the materialism of Europe is spiritual in its attitude towards the universe, if only by the long and ineradicable heredity of Christian influence. It cannot outthink its centuries of Christianity. On the other hand, the spiritualism of India, which has long ago departed from the beautiful dreamings and baseless metaphysics of the Vedas, is the most material and childishly superstitious animalism that ever masqueraded as idealism.

In the shock and impact of these two souls, the soul of Christianity and the soul of Hinduism, the soul of Europe and the soul of Asia, one beholds the modern drama of India.

Two forces are wrestling in India for a mastery which must ultimately affect all mankind. Outwardly, the sense of conflict is not apparent, but inwardly there is being waged as stern and fierce a contest as ever heaved the world to this side and to that . . . the spirit of the East at enmity with the spirit of the West, and the soul of Darkness with the soul of Light.

From Harold Begbie's "Other Sheep."

THE BOOKSHELF

The Social Work of Christian Missions. By Alva W. Taylor. Cincinnati, 1911. Foreign Christian Missionary Society. Illustrated. Pp. 265. Price, 50 cents; postage, 10 cents.

This volume follows somewhat the same line of argument as appears in Tenney's "Contrasts in Social Progress," The Ely Volume, and Volume III of "Christian Missions and Social Progress," and yet it constitutes a fresh, up-to-date discussion of a phase of Christian missions coming rapidly into prominence. The author, after showing in the introduction that Christianity is in itself a religion which must necessarily shape the social life, proceeds to consider the various directions in which missionaries have brought to bear upon individuals and races of Asia and Africa the social power of Christianity. The leading discussions are under the headings: "Things Figures Cannot Tell," "The Home," "Benevolence," "Education," "The Affairs of the World," and "Unity." The book is packed with illustrative material which inspires thought and commands assent. It is full of information and suggestions for missionary speakers, leaders, and teachers. The appendix contains a bibliography, a list of questions adapting the book to class uses, and a full index with cross references. There are twenty-two excellent half-tone and for the most part full-page illustrations. J. L. B.

Other Sheep. By Harold Begbie. New York: George H. Doran Co., 1912. Pp. 355.

As the title indicates, this latest book of Mr. Begbie's is meant to portray on

missionary soil such typical cases of Christian conversion as "Twice-Born Men" described in the more familiar conditions of English life. One cannot read far into the book without realizing that a purpose, not to say the primary purpose of it, is to pay tribute to the Salvation Army's work in India, especially as manifested in the career of Commander Booth Tucker. Indeed, Mr. Begbie declares in his preface that "this unique person is at once the inspiration and warrant of my book." Coming at the evangelization of India from this angle, it is only natural that the author should venture some criticism of ordinary missionary methods as not so well adapted to the situation or so effective as the less institutionalized effort of the Army.

It is perhaps a sufficient comment on these kindly but frank criticisms to say, as did one experienced missionary of India, that Mr. Begbie seems to have seen but one aspect of the problem and that, while the Salvation Army's method appeals to some of India's people, it cannot reach all classes of her society; the more intelligent and progressive men who are really to lead India into a new day will never be won by it. Doubtless it would be easier for missionaries to follow the *guru* method; to take the road; in the quest of opportunity to wait under the tree shade for a willing pupil; to follow wherever invitation leads and to depend upon the impulse of the moment to open the way. The time, energy, and cost put upon school and church, upon all the apparatus and routine of mission work, could thus be saved; but is it seriously thought that Christianity could so become established and developed in India?

Whatever one may think of the argument as to missionary policy, the book is well worth reading. It is delightfully written; rich in color, as it portrays the land and the people so that the dullest eye cannot but see them clearly; full of atmosphere, as it relates story after story of typical cases of conversion to Christianity; full of keen observation, as it gathers and presents the tremendous facts about a land which holds "under the stars a fifth of the entire human race, divided into over two thousand species of mankind, which utters its thoughts in twenty main languages and over five hundred differing dialects, and is infinitely more split up and fragmentary than all the peoples of Europe, both in traditions and the common habits of daily life."

"AND OTHER SHEEP I HAVE: THEM ALSO I MUST BRING"

Perhaps the most valuable chapter of the book is that on "The Children of India." One would look far before finding so clear and complete a picture of the mosaic of Indian life. Such chapters as "The Temple of Terror," "The Devil-Dancer," "Respectable Hinduism," "The Laundry of Souls," "The Bhils," "What It Costs," "The Lion in the Way," indicate the variety and originality of this most readable book. All who care for the Christianizing of India should know how it looks to the alert mind and the sympathetic heart of Harold Begbie.

The Challenge. By Harold Begbie. New York: George H. Doran Co., 1911. Pp. 315.

The plot of this story is the situation, quite familiar to novel readers of today, where uncongenial temperaments grow restive under the strain of married life, until one or other of the partners struggles against the temptation to escape through following an "affinity." The scene of the first part of the book is in England, the latter part in India, and the outcome of the story is the conversion — this seems to be always Mr. Begbie's theme — of the eager and impressionable heroine through contact with a true religious nature. While containing flashes of the author's characteristic, vivid writing, the book is not to be compared with the one reviewed above.

Intellectual and Political Currents in the Far East. By Paul S. Reinsch. Boston and New York: Houghton Mifflin Co., The Riverside Press, 1911. Pp. 388. Price, $2.00 net.

No book could make a more timely appearance than this latest work of Professor Reinsch. Remembrance of his "World Politics" leads the reader to open this new volume with high anticipation; and he is not disappointed. Professor Reinsch has been a close student of the Far East, a wide and constant reader of its literature and its periodical press. He has had the benefit of intelligent and trained correspondents in all the lands of which he writes. Many of them have been his students in America. His mind is sympathetic toward all progressive movements in the Orient, and to their survey and estimate he is able to bring always a broad, sane, and ripened judgment.

In the present volume the attempt is to review and estimate present-day tendencies in India, China, and Japan as they are reflected in the literature and politics of each country. The eight chapters of the book contain not only a vast amount of information, but such analysis and interpretation thereof as lead to some clear opinions concerning the trend of the time. The summaries of the outstanding books and periodicals of India and Japan, the sketch of the renaissance of literature in China, the history of the movement culminating in China's national Parliament, and the discussion of parties and governments in Japan, indicate some of the lines of information here to be found, while the chapters on Asia's Unity and on Energism in the Orient reveal the author's ability to combine his facts, to discover the principles which they reveal, and therefrom to draw conclusions.

Appreciation and even admiration of the book do not prevent recognition of some imperfections. At times the author seems to be overstressing the facts in hand to support a theory or opinion; as, for example, in his argument as to the Unity of Asia. The impression grows that the treatment is somewhat academic; a little closer to the books of the East than to the people of the East. The chapter on China's reform movement seems, in view of the event, to underestimate the forces and the leaders that have brought about the revolution. In the light of the new republicanism in China and the men who are directing it, it is an unaccountable omission that in the discussion of educational affairs in China no reference should be made to what has been done by mission schools, even those of highest grade. Again, in view of the rejection of the notorious Vivekananda by the nobler minds of India, it is a surprise to find Professor Reinsch quoting him repeatedly as the representative voice of progressive India. The reader may be pardoned for remarking also several

disturbing slips in the proofreading hardly to be expected in a book with these publishers.

Notwithstanding such minor blemishes that may be noted, the new volume is a fine piece of work. It is gratefully welcomed as casting much light upon situations in the East, as they are now compelling the attention of all thoughtful people in the West.

THE CHRONICLE

DEPARTURES

March 2. From New York, Rev. and Mrs. John S. Porter, returning to the Mission to Austria.

ARRIVALS IN THIS COUNTRY

February 2. At San Francisco, Miss Harriet E. Parker, M.D., of the Madura Mission.

February 5. At San Francisco, Mr. and Mrs. George M. Newell, of the Foochow Mission.

February 18. At New York, Miss Effie M. Chambers, of the Central Turkey Mission.

February 21. At Dakota, Ill., Mr. J. Franklin Candy, of St. Paul's Institute, Tarsus, Turkey.

February 29. At New York, Miss Lilla L. Ireland, teacher in the Zulu Branch of the South Africa Mission.

BIRTH

March 3. At Sibley, Io., to Rev. and Mrs. George M. Newell, of the Foochow Mission, a son, Dwight Douglas.

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The Prudential Committee at its meeting on March 5 had the pleasure of listening to Prin. A. J. Fraser, of Trinity College at Candy, Ceylon, upon the project of a Union Normal Training School for the preparation of unordained native workers of all the missions in Ceylon. Mr. Fraser is the son of Sir Andrew Fraser, K.C.S.I., late lieutenant governor of Bengal, and is himself a man of exceptional force and insight, having charge of the Church Missionary Society's important college at Candy.

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Some of the veterans on our missionary roll reveal prodigious vigor when the occasion arises. A letter from Dr. J. K. Greene, written after a six weeks' missionary tour through Minnesota, records a strenuous itinerary. He had visited Minneapolis, St. Paul, Northfield, Mankato, Faribault, and Austin. In his sixteen days at Minneapolis and St. Paul he spoke in twenty churches and met some thirty pastors. At Northfield also he spoke twenty times, at the colleges and in the churches; wherever he went there was a round of addresses in all sorts of institutions. The weather, with the thermometer far below zero, had done him only good; brisk walks every day kept him in trim. He planned to reach his Oberlin home on February 28, thence to go to Indianapolis for a Student Volunteer Convention early in March, and from there to the "World in Cincinnati" for a month. And February 22, the day before his letter was written, he notes was the fifty-third anniversary of his arrival in Turkey for missionary service!

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On February 18, 1912, in the home of her son at The Dalles, Ore., there passed into the life beyond Mrs. M. H. Roberts, widow of Rev. E. P. Roberts. Mr. and Mrs. Roberts were missionaries of the A. B. C. F. M. to Micronesia from 1857 to 1861, where they were associated with Dr. Gulick and Mr. Sturgis. Though they returned to the United States after only four years on the field, their missionary spirit manifested itself throughout their lives in work for the Master, wherever their home might be.

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We heartily congratulate Dr. C. E. Clark, of Sivas, on the substantial and unexpected benefaction which has come to his hospital work. The sum of $3,888, part of an endowment of an academy near Brattleboro, Vt., of which Dr. Clark's father is treasurer, reverted to the donor; but instead of taking the money to which he was entitled by order of the court, he turned it to this new field of service.

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The resignation of Rev. L. P. Peet, for many years the efficient president of Foochow College, has led the mission to call for the return of District Secretary W. L. Beard to China, that he may take the position thus vacated. Mr. Beard undertook service in the New York office three years ago, with the distinct understanding that it should be only temporary and that he would return again to China. The urgency

of the present situation there seems a clear call for his return now, and it is therefore planned that he shall be relieved from his cares in New York, so as to go back to Foochow in the early autumn. Appreciating what he has accomplished in the conduct of the important Middle District, we can only congratulate him on this chance to put his hand again to the task of molding the new China.

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The commission service for Rev. and Mrs. H. A. Stick at Ravenna, O., Sunday evening, February 18, was an event of more than usual significance. Twelve churches of the Puritan Congregational Association (this Association having adopted Mr. and Mrs. Stick as its special missionaries in Natal, South Africa) were represented by delegates, including nine pastors. Dr. I. J. Swanson, chairman of the Association's American Board Committee as well as pastor of the Congregational church at Ravenna, had charge of the service. The principal address of the evening was by District Secretary Beard and the commissions were presented by Dr. Howard S. MacAyeal, of Akron.

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Rev. Frank J. Woodward, whose arrival at Kusaie, November 26, was recorded in the March *Herald*, reached Ocean Island about December 6, where Miss Marion Wells, his *fiancée*, was to join him in February, that Mr. Channon might be the officiating clergyman at their wedding.

DONATIONS RECEIVED IN FEBRUARY

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	6 11	
Bangor, Hammond-st. Cong. ch., toward support Rev. T. T. Holway,	258 01	
Belfast, Friend, for Aruppukottai,	5 00	
Brunswick, 1st Cong. ch.	137 45	
Deer Isle, 1st Cong. ch.	3 00	
Ellsworth, 1st Cong. ch.	10 00	
Madison, Cong. ch.	34 36	
Newcastle, 2d Cong. ch.	15 00	
Winslow, Cong. ch.	11 00	
——, Friend, for Shaowu,	25 00	504 93

New Hampshire

Brentwood, Cong. ch.	14 40	
Dunbarton, 1st Cong. ch.	10 00	
Franklin, Cong. ch.	24 00	
Hanover, In memory of Mrs. C. O. Blaisdell,	10 00	
Hookset, Cong. ch.	8 00	
Manchester, South Main-st. Cong. ch.	25 00	
Marlboro, Cong. ch.	12 28	
Rye, Cong. ch.	40 00	
Wakefield, 1st Cong. ch.	2 00	
——, A deceased friend,	500 00	645 68
Legacies.—Laconia, Mrs. Susan A. R. Moses, by A. B. Smith, Ex'r, add'l,		500 00
		1,145 68

Vermont

Cambridge, Mrs. M. M. Reynolds, 10; Mrs. S. M. Safford, 5,	15 00	
Cornwall, 1st Cong. ch.	14 35	
Hinesburg, Mr. and Mrs. Aurelius Sykes, in memory of Annie G. Blakely, for outstation schools, Marash, and to const. Aurelius Sykes, H. M.	100 00	
Newport, 1st Cong. ch.	4 80	
Pittsford, Cong. ch.	9 01	
Stowe, 1st Cong. ch.	15 00	158 16

Massachusetts

Ayer, 1st Cong. ch.	7 27	
Bedford, ch. of Christ,	49 20	
Beverly, Washington-st. Cong. ch.	120 00	
Boston, Central Cong. ch., 1,900; Union Cong. ch., 300; Shawmut Cong. ch., 100; Park-st. Cong. ch., 78.46; Eliot Cong. ch. (Roxbury), 50.15; Mt. Vernon Cong. ch., 10; Faneuil Cong. ch., 8.43; Robert W. Morville, for work in China, 10,	2,457 04	
Braintree, South Cong. ch.	22 00	
Brookline, J. F. Twombly, for medical work, Tungchow,	250 00	
Cape Cod, Friend,	5 25	
Concord, Trin. Cong. ch.	40 00	
Danvers, Susan S. Driver,	15 00	
East Bridgewater, Union Cong. ch.	15 00	
Easthampton, James Keene,	5 00	
Fall River, Geo. L. Richards,	10 00	
Greenfield, 2d Cong. ch., toward support Rev. Henry T. Perry and to const. Walter Lyman Phelps, H. M.	125 00	
Harvard, Cong. ch.	15 00	
Haverhill, Riverside Memorial Cong. ch.	60 00	
Lawrence, Trinity Cong. ch.	93 16	
Leominster, Francis A. Whitney,	15 00	
Lowell, Eliot Cong. ch.	80 00	
Medfield, 2d Cong. ch.	12 00	
Milford, Cong. ch.	132 59	
Mill River, Cong. ch.	11 30	
Newton Center, In memory of Charles C. Burr,	100 00	
Orange, Central Cong. ch., for Paotingfu,	21 92	
Quincy, Memorial Cong. ch.	10 00	
Randolph, 1st Cong. ch.	143 48	
Richmond, Rev. W. M. Crane, for Erzroom,	250 00	
South Dartmouth, Cong. ch.	7 00	
Southfield, Cong. ch.	16 25	
Springfield, Olivet Cong. ch., 8.90; U. C., 10,	18 90	
Sudbury, Mrs. Lucy S. Connor,	25 00	
Watertown, Phillips Cong. ch.	25 00	
Wellesley Hills, 1st Cong. ch., toward support Rev. C. H. Holbrook,	27 78	
West Brookfield, Clara M. Barlow,	5 00	
Westhampton, Cong. ch.	20 00	
West Springfield, 1st Cong. ch.	1 00	
Whitman, Cong. ch.	31 92	
Woburn, North Cong. ch.	45 60	
——, A deceased friend,	5,000 00	9,288 66
Legacies.—Medford, Sarah J. Blanchard,		100 00
		9,388 66

Young People's Societies

New Hampshire.—Milton, Y. P. S. C. E.	1 00
Massachusetts.—Auburndale, Y. P. S. C. E., for Madura, 10; Conway, Y. P. S. C. E. and Sab. sch., for Pangchwang, 25; Edgartown, Y. P. S. C. E., 5; Melrose, Y. P. S. C. E., for Mt. Silinda, 15; Middleboro, Central Y. P. S. C. E., 10; Newtonville, Children's Mission Club of Central Cong. ch., for	

Mindanao, 1.50; Orange, Central Y. P. S. C. E., for Shaowu, 10, 76 50

77 50

Sunday Schools

NEW HAMPSHIRE.—Pembroke, Cong. Sab. sch. 2 00
VERMONT.— Bridgewater, Cong. Sab. sch., for Madura, 2 50
MASSACHUSETTS.—Chicopee, 1st Cong. Sab. sch., for Mindanao, 2.17; Northfield, Trin. Cong. Sab. sch., 17; Orange, Central Cong. Sab. sch., for Shaowu, 4.73; Tyngsboro, Evan. Cong. Sab. sch., 1.15; Winchester, 1st Cong. Sab. sch., 18.59; Worcester, Bethany Cong. Sab. sch., Miss Grace I. Chapin and Class No. 3, for Pangchwang, 15, 58 64

63 14

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch. 25 25
Burnside, Miss S. M. Williams, 50 00
Chaplin, Cong. ch. 8 28
Higganum, Cong. ch. 2 00
Ledyard, Cong. ch. 30 00
Lisbon, Newent Cong. ch. 23 05
Middletown, 1st Cong. ch. 15 87
Naugatuck, 1st Cong. ch. 200 00
New Britain, 1st ch. of Christ, 650 00
New Haven, Mrs. Chas. M. Mead, 30 00
Sharon, 1st Cong. ch. 2 31
Southport, Cong. ch., toward support Rev. and Mrs. W. B. Stelle, 45 00
Storrs, Rev. Lewis G. Rogers, 262 05
Stratford, 1st Cong. ch. 20 91
Thomaston, 1st Cong. ch. 11 33
Trumbull, Cong. ch. 5 00
Waterbury, 1st Cong. ch. 336 59
Westchester, Cong. ch. 3 80—1,721 44

New York

Aquebogue, Cong. ch. 1 00
Brooklyn, Puritan Cong. ch., 89.55; Flatbush Cong. ch., 45.18; South Cong. ch., 30; Mary Merwin, 250; J. O. Niles, 6, 420 73
Churchville, Cong. ch. 72 00
Cortland, H. E. Ranney, for work in China, 100 00
East Bloomfield, 1st Cong. ch. 40 67
Morrisville, Rev. W. F. Tyler, for Fenchow station, 5 00
Riverhead, Sound-av. Cong. ch., 47.84; Mrs. Geo. F. Wells, 1, 48 84
Savannah, Cong. ch. 6 66
Winthrop, Cong. ch. 6 16
——, Friend, Central New York, 25 00—726 06
Legacies.— Brooklyn, Geo. C. Blanke, by Brooklyn Trust Co., Ex'rs, 1,000 00

1,726 06

New Jersey

East Orange, 1st Cong. ch., toward support Dr. A. R. Hoover, 120 60
Montclair, Friend, 15 00
Paterson, Auburn-st. Cong. ch. 10 00—145 60

Pennsylvania

Philadelphia, Rev. E. F. Fales, 5 00
Pittston, 1st Cong. ch. 13 24—18 24

Ohio

Aurora, Cong. ch. 20 00
Isle St. George, Cong. ch. 1 00
Lucas, Arthur Leiter, for Aruppukottai, 15 00
Mansfield, Emma J. Bowers, 1 00
Newton Falls, 1st Cong. ch., Rev. and Mrs. H. A. N. Richards, 10 00
Oxford, M. F. L., for Inghok, 99 70
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122 00—268 70

District of Columbia

Washington, Julia P. Humphrey, 1 00

North Carolina

Southern Pines, Cong. ch. 90 30

Georgia

Atlanta, Friends, 15 00

Florida

Daytona, 1st Cong. ch., 46.40; Edgar M. Condit, toward support Rev. and Mrs. O. S. Johnson, 250, 296 40
Interlachen, W. H. M. U. 3 00
Key West, 1st Cong. ch. 30 00—329 40

Young People's Societies

CONNECTICUT.— Granby, South Y. P. S. C. E., 25, and Jun. Y. P. S. C. E., 5, both for Harpoot, 30; Greenfield Hill, Y. P. S. C. E., 8.68; Ridgefield, Y. P. S. C. E., 10, 48 68
NEW YORK.— Buffalo, Plymouth Y. P. S. C. E., for Aruppukottai, 3; New York, Broadway Tabernacle Y. P. S. C. E., for native worker, care Rev. E. Fairbank, 60; Riga, Y. P. S. C. E., 5, 68 00

116 68

Sunday Schools

CONNECTICUT.— East Hartford, 1st Cong. Sab. sch., 27.24; Enfield, 1st Cong. Sab. sch., 20.15; Middletown, 1st Cong. Sab. sch., 25; New Canaan, Cong. Sab. sch. and mission study class, for Madura, 30; Southington, 1st Cong. Sab. sch., 11.16, 113 55
NEW YORK.— Berkshire, Cong. Sab. sch., for school in Marsovan, 30; Brooklyn, Atlantic-av. Cong. Sab. sch. of Clinton-av. Cong. ch., 12.30; Rochester, South Cong. Sab. sch., for Adana, 30, 72 30
OHIO.— Oberlin, 1st Cong. Sab. sch. 8 74

194 59

INTERIOR DISTRICT

Illinois

Canton, 1st Cong. ch. 13 20
Chicago, Puritan Cong. ch., 5; David Fales, 50, 55 00
Farmington, Cong. ch. 10 05
Griggsville, Cong. ch. and Sab. sch. 8 27
Harrison, Cong. ch. 50
Lisle, Cong. ch. 6 00
Oak Park, 2d Cong. ch. 67 29
Peoria, 1st Cong. ch. 150 00
Wheaton, College Cong. ch., H. L. Kellogg, for Mindanao, 30 00
Wyoming, Cong. ch. 7 13—347 44

Michigan

Bangor, West Cong. ch. 8 00
Detroit, 1st Cong. ch., of which 250 toward support Rev. J. H. Dickson, 373 51
Drummond, Cong. ch. 2 00
Grand Junction, Cong. ch. 2 65
Otsego, Cong. ch. 9 40
Traverse City, 1st Cong. ch. 18 79
Ypsilanti, Cong. ch. 65 00—479 35

Wisconsin

Annaton, Cong. ch. 4 00
Appleton, Cong. ch. 100 00
Cleveland, Cong. ch. 5 30
Ellington, Cong. ch. 6 25
Friendship, Cong. ch., Mrs. Plitt, 1 00
Lake Mills, Cong. ch. 30 00
Leef, Cong. ch. 1 00
Milwaukee, Grand-av. Cong. ch. 96 00
Rosendale, Cong. ch. 51 12
Royalton, Cong. ch. 10 00—304 67

Minnesota

Ada, Cong. ch. 12 00
Dodge Center, Cong. ch. 3 20
Granada, Cong. ch., W. H. Gaugh, 10 00
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 168 99

Northfield, 1st Cong. ch., toward support Dr. Percy T. Watson, 100; Rev. Fred B. Hill, toward support Rev. A. A. McBride, 400, 500 00
St. Paul, Pacific Cong. ch. 12 36——706 55

Iowa

Aurelia, Cong. ch. 4 00
Castleville, Cong. ch. 8 51
Eddyville, Cong. ch. 2 57
Long Creek, Cong. ch. 4 00
McGregor, Cong. ch. 28 00
Montour, Cong. ch. 56 73
Newtonville, Cong. ch. 5 24
Olds, Cong. ch. 15 00
Oto, Cong. ch. 10 64
Ottumwa, 1st Cong. ch. 20 00
Stuart, Cong. ch. 25 00
Wall Lake, Cong. ch. 3 72——183 41

Missouri

Kansas City, F. L. Bidwell, 10 00
Webster Groves, 1st Cong. ch. 100 00——110 00

North Dakota

Harvey, Eigenheim, Bethlehem, and Ebenezer Ger. Cong. chs. 40 00
McHenry, Cong. ch. 5 00
Valley City, Getchell Cong. ch. 9 20——54 20

South Dakota

Milbank, W. M. S. 15 00

Nebraska

Camp Creek, Cong. ch. 4 00
Crete, Cong. ch. 74 66
Lincoln, Zion (Ger.) Cong. ch., of which 15 for work in India, 10 for work in Africa, 10 for work in China, 10 for work in Japan, 45 00
Loomis, Cong. ch. 2 75
Omaha, Plymouth Cong. ch. 31 00
Waverly, Cong. ch. 24 00——181 41

Kansas

Clay Center, Clarence Eastman Mem. Cong. ch. 10 00
Emporia, Bethany Cong. ch. 5 00
Lawrence, Plymouth Cong. ch. 34 48
Manhattan, 1st Cong. ch. 10 00
Wabaunsee, Cong. ch. 35 00——94 48

Colorado

Brush, Ger. Cong. ch. 65 00
New Windsor, Ger. Cong. ch. 20 50——85 50

Young People's Societies

COLORADO. — Steamboat Springs, Y. P. S.C. E. 5 00

Sunday Schools

ALABAMA. — Joppa, Cong. Sab. sch. of Joppa Institute, for Adana, 14 00
WISCONSIN. — La Crosse, 1st Cong. Sab. sch., of which 30 for Madura and 10 for Mindanao, 40 00
IOWA. — Baxter, Cong. Sab. sch., 5; Charles City, Cong. Sab. sch., Home Dept., 21.28; Sioux Rapids, Cong. Sab. sch., of which 1.33 from Home Dept., 3.93, 30 21
NORTH DAKOTA. — Underwood, St. Paul Cong. Sab. sch., for Inghok, 4 17
NEBRASKA. — Franklin, Cong. Sab. sch., for Madura, 5 11
KANSAS. — Lawrence, Plymouth Cong. Sab. sch. 15 52
109 01

PACIFIC DISTRICT

New Mexico

Albuquerque, 1st Cong. ch. and Sab. sch. 16 86

Idaho

Genesee, 1st Cong. ch. 10 00
Meadows, 1st Cong. ch. 5 00——15 00

Washington

Arlington, Cong. ch. 3 00
Christopher, White River Cong. ch. 50 00
Pleasant Prairie, Cong. ch. 10 00
Rosalia, Carey Memorial Cong. ch. 1 00
Tacoma, 1st Cong. ch. 118 80——182 80

Oregon

Hood View, Cong. ch. 10 65

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Cloverdale, Cong. ch. 5 00
Fresno, Ch. of the Cross (German), 43 00
Kenwood, Cong. ch. 10 00
Oleander, Cong. ch. 19 45
Parlier, Armenian Cong. ch. 1 00
Petaluma, 1st Cong. ch. 18 00
Pinole, Mr. and Mrs. B. T. Elmore, 15 00
Rio Vista, Cong. ch. 4 00
Stockton, 1st Cong. ch. 9 35——196 80

Hawaii

Gilbertinia, A reader of the *Missionary Herald*, 30 00

Young People's Societies

WASHINGTON. — Spokane, Corbin Park Y. P. S. C. E., for Mindanao, 5; Walla Walla, 1st Y. P. S. C. E., for Shaowu, 15, 20 00

Sunday Schools

WASHINGTON. — Spokane, Westminster Cong. Sab. sch. 40 00

MISCELLANEOUS

Micronesia

Ebon, Marshall Islands, Cong. ch. 1 40

Mindanao Medical Work

OREGON. — Portland, Mrs. George Weston, 125 00

FROM WOMAN'S BOARDS

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Miss Sarah Louise Day, Boston, *Treasurer*

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For teacher, Paotingfu, 25 00
For medical expenses of missionary, Kobe, 362 53
For traveling expenses of missionaries, Kusaie to Sydney, 228 12
For repairs on Girls' School Building, Chihuahua, 106 00
For housekeeping outfit, Miss Irene Dornblaser, 75 00
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Toward buildings, Girls' School, Ahmednagar, 499 58
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20,709 84

Additional Donations for Special Objects

NEW HAMPSHIRE. — Lancaster, Cong. Sab. sch. Home Dept., for Bible-woman, care Miss M. S. Wiley, 25 00
VERMONT. — Bennington, Anna Park, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 10; Brattleboro, Chas. S. Clark, for medical work, care Dr. Chas. E. Clark, 15; W. Brattleboro, Cong. Sab. sch., for medical work, care do., 15; ——, Friends, through

Rev. J. X. Miller, for purchase of land, care Rev. J. X. Miller, 70; ——, Friend, for industrial work, Oorfa, 25, 135 00

MASSACHUSETTS. — Andover, Friends, through Rev. J. X. Miller, for septic tank, care Rev. J. X. Miller, 865; Beverly, G. A. West, for hospital, care Dr. H. N. Kinnear, 10; Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 50; do., H. J. Keith, for purchase of land, care Rev. J. X. Miller, 50; do., Elbridge Torrey, for the Annie Tracy Riggs Hospital, care Dr. H. H. Atkinson, 50; do., Samuel B. Capen, for purchase of land, care Rev. J. X. Miller, 25; do., American Board Quartet, for do., care do., 25; do., Friends, for church, care Miss E. S. Perkins, 1,000; do., Friend, for work, care Rev. J. S. Porter, 500; do., Friends, through Rev. G. H. Gutterson, for Pasumalai College, 4; Brockton, Eldon B. Keith, for church, care Rev. E. H. Smith, 10; Dalton, Zenas Crane, 100, and Mrs. Zenas Crane, 25, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 125; East Bridgewater, Austin C. Packard, for Foochow Hospital, care Dr. H. N. Kinnear, 10; Everett, 1st Cong. ch., Washburn Y. P. S. C. E., for girls' school, care Rev. E. P. Holton, 25; Ludlow, Margaret O. Kyle, for work, care Rev. R. S. M. Emrich, 25; Newton, H. A. Wilder, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 1,000; Newtonville, Mrs. D. Brewer Eddy, for do., care do., 50; Spencer, Chas. N. Prouty, for purchase of land, care Rev. J. X. Miller, 25; Whitinsville, Rev. J. R. Thurston, for do., care do., 10, 3,859 00

CONNECTICUT. — Columbia, Friends, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 3.50; East Hartford, Mrs. Ida G. Bissell, 10, Miss H. Kilbourne, 5, and Friends, 560, all through Rev. J. S. Porter, for do., care do., 575; E. Woodstock, Ladies' Miss. Soc., through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 18; Gilead, Cong. ch., 42, Cong. Sab. sch., 20, Y. P. S. C. E., 10, Mrs. Alfred Hutchinson, 25, C. Daniel Way, 10, Mrs. J. R. Gilbert, 7, Mrs. Hinman Lord, 5, and Carroll Hutchinson, 5, all through Rev. J. S. Porter, for do., care do., 124; Glastonbury, Miss A. M. Goodrich, through do., for do., 100; Hartford, Farmington-av. Cong. ch., for use of Rev. and Mrs. H. I. Gardner, 17; do., Mrs. E. C. Russ, for hospital work, care Dr. H. N. Kinnear, 50; do., Lucius Barber, 5, and Mrs. E. P. Hammond, 5, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 10; do., Mrs. Clark, through Rev. J. S. Porter, for organ, care Rev. J. S. Porter, .25; Hebron, N. E. Lord, 25, and J. W. Porter, 25, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 50; Higganum, Friend, through Rev. J. S. Porter, for do., care do., 50; Kensington, Rev. C. Hazen, through do., for do., 5; Killingworth, Cong. ch., through do., for do., 5.50; Lebanon, Friends, through do., for do., 25; Long Hill, Chapel, through do., for do., 10; Manchester, Mrs. Dwight Spencer, 2,000, Miss E. Dean, 10, Mrs. Grush, 4, and Friend, 1, all through do., for do., 2,015; Naugatuck, Mrs. Louise A. Carpenter, for church, care Rev. E. H. Smith, 2; New Britain, 1st ch. of Christ, A. N. Lewis, for work, care Rev. R. A. Hume, 100; do., Friend, for work, care Mrs. C. A. Clark, 11; New Haven, Int. Y. P. S. C. E., through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 25; do., Mrs. Sarah J. Tibbals, for church, care Rev. E. H. Smith, 10; do., Friend, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 50; Newington, Cong. ch., 2, Cong. Sab. sch., 18.13, Young Men's Mission Circle, 10, Miss Belden, 2, and Friends, 28, all through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 60.13; New London, Mrs. J. N. Harris, for work, care Rev. J. S. Porter, 2,000; Rockville, F. T. Maxwell, 25, Wm. Maxwell, 25, and Mrs. Maxwell, 25, all through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 75; South Manchester, Friends, through do., for do., care do., 5.15; Talcottville, Y. P. S. C. E., 20, Mrs. E. W. Moore, 25, Mrs. C. D. Talcott, 25, H. G. Talcott, 25, and J. G. Talcott, 15, all through do., for do., care do., 110; Wapping, Union service, through do., for do., care do., 5; Westbrook, Friends, through do., for do., care do., 1.60; Westchester, Y. P. S. C. E., through do., for do., care do., 5; West Haven, Y. P. S. C. E., for native worker, care Rev. Geo. H. Hubbard, 24; West Stafford, Y. P. S. C. E., 3, and Cong. Sab. sch., 2, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 5; Willimantic, Mr. and Mrs. J. C. Randall, each 100, through do., for do., care do., 200; Windsor, Cong. ch., through do., for do., care do., 20, 5,767 13

NEW YORK. — Albany, Friends, through Rev. J. X. Miller, for purchase of land, care Rev. J. X. Miller, 62; Cortland, Union service in Presb. ch., through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 45; do., In memory of my mission-loving sister, through do., for do., 100; Crown Point, Cong. ch., Ladies' Miss. Soc., through Rev. J. S. Porter, for organ, care Rev. J. S. Porter, 5; Elizabethtown, Cong. ch., Ladies' Miss. Soc., through Rev. J. S. Porter, for organ, care Rev. J. S. Porter, 5; Jamestown, Adella G. Underwood, for pupil, care Miss E. M. Atkins, 5; Lewis, Cong. ch., Ladies' Miss. Soc., through Rev. J. S. Porter, for organ, care Rev. J. S. Porter, 2; New York, Grace H. Dodge, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 50; Norwood, Young people of the 1st Cong. ch., for pupil, care Mrs. J. K. Browne, 7; Poughkeepsie, Mrs. H. W. Winslow, for the Annie Tracy Riggs Hospital, care Dr. H. H. Atkinson, 200; do., E. P. Platt, for work among men and boys, care Rev. H. M. Irwin, 175; Quaker Hill, King's Daughters, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 20; Rochester, V. F. Whitmore, for work, care Rev. H. C. Hazen, 25; South Lyons, King's Daughters, for pupil, care Rev. L. F. Ostrander, 10; Syracuse, Friends, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 5.50; Ticonderoga, Cong. ch., Ladies' Miss. Soc., through Rev. J. S. Porter, for organ, care Rev. J. S. Porter, 3; Wadhams, Cong. ch., Ladies' Miss. Soc., through do., for do., 5; Walton, Friends, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 16; White Plains, Westchester Cong. ch., for work, care Rev. A. A. McBride, 100; Willsboro, Cong. ch., Ladies' Miss. Soc., 7, and Rev. C. W. Grupe, 1, both through Rev. J. S. Porter, for organ, care Rev. J. S. Porter, 8; ——, Friend, Central New York, for bed in hospital, care Dr. and Mrs. W. A. Hemingway, 20, 368 50

NEW JERSEY. — Arlington, Mrs. Wallace J. Pfleger, for pupil, care Miss D. J. Mattoon, 10; East Orange, 1st Cong. ch., of which 10 for Bible-reader, care Rev. W. S. Dodd, and .35 for orphans, care Rev. J. E. Abbott, 10.35, 20 35

PENNSYLVANIA. — Ardmore, Mrs. Chas. H. Ludington, for student, care Rev. T. D. Christie, 40; Haverford, Wm. W. Baker, for pupil, care Miss Mary E. Kinney, 31, 71 00

OHIO. — Brownhelm, Cong. Sab. sch., Daisy Circle, for pupil, care Rev. J. H. Dickson, 10; Cleveland, Henry Hodek, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 25; Oberlin, The Oberlin-Shansi Mem. Assoc., of which 800 for expenses Shansi Mem. Academy, and 83.33 for native helper, Shansi, 883.33, 918 33

GEORGIA. — South Savannah, 2d Presb. ch., through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 12 60

FLORIDA. — Bartow, Rosalie Brown, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 1; Daytona, Miss Baynter, 5, and Mrs. Geo. Walton, .50, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 5.50; De Land, Mrs. Jones and Mrs. Jay, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 5; do., Friend, for hospital work, care Dr. H. N. Kinnear, 5; Gainesville, Friend, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, .25; Kissimmee, Mrs. J. M. Wilson, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, .50; Lakeland, N. A. Riggnis, 2, and Mr. Newman, .25, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 2.25; St. Augustine, Mrs. Keith, 5, Mrs. Edminster, 1, Mrs. E. G. Farrar, 1, through Rev. Mr. Martin, 5, and friends, 2.50, all through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 14.50; St. Cloud, A helper, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 1; St. Petersburg, Robert J. Smith, through do., for do., .25, 35 25

TEXAS. — Dallas, Central Cong. ch., Ladies' Miss. Soc., for Bible-woman, care Rev. C. R. Hager, 10 75

ILLINOIS. — Chicago, Summerdale Cong. Sab. sch., for the Edgar B. Wylie School, 10; do., Rev. J. A. McKee, A memorial to Carrie B. McKee, toward new equipment, Mt. Silinda, care C. C. Fuller, 25; do., J. A. Adams, for do., care do., 10; Evanston, 1st Cong. ch., J. B. Horton, for boys' school, care Rev. C. A. Nelson, 100; Highland Park, R. W. Patton, for purchase of land, care Rev. J. X. Miller, 25; Oak Park, Frank Kimball, for do., care do., 100; Peoria, Union Cong. ch., Faye Colby, for work, care Rev. Paul Corbin, 15; Shabbona, Cong. Sab. sch. Prim. Dept., for pupil, care Rev. R. A. Hume, 6.45; Wheaton, College ch., H. L. Kellogg, for work, care Rev. W. C. Cooper, 5; ———, Friend, for work in Japan, 1, 297 45

MICHIGAN. — Battle Creek, Friends, through Rev. J. X. Miller, for purchase of land, care Rev. J. X. Miller, 75; Bloomingdale, C. C. Fuller, for new equipment, Mt. Silinda, care C. C. Fuller, 100; Cheshire, W. C. T. U., for girls' dept., Mt. Silinda School, care C. C. Fuller, 1; Detroit, North Woodward-av. Cong. ch., F. W. Chamberlin, for native pastor, care Rev. J. H. Dickson, 60; do., Brewster Y. P. S. C. E., for pupil, care Rev. J. X. Miller, 25; do., Friends, through Rev. J. X. Miller, for purchase of land, care Rev. J. X. Miller, 96.40; Muskegon, 1st Cong. ch., for do., care do., 1, 358 40

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MINNESOTA. — Elk River, Cong. ch., for use of Miss E. M. Atkins, 10.87; do., Union Y. P. S. C. E., for do., 15; do., Meadow Vale Miss. Soc., for do., 10; Lyle, Cong. ch., for native pastor, Inghok, 15; Minneapolis, Como-av. Y. P. S. C. E., for use of Dr. Percy T. Watson, 10; do., D. D. Webster, for two native workers, care Mrs. M. M. Webster, 30; do., Lowell E. Jepson, for purchase of land, care Rev. J. X. Miller, 10; Northfield, Rev. Fred B. Hill, for purchase of land, care Rev. J. X. Miller, 100; do., Friend, for dispensary building, care Dr. Percy T. Watson, 32; St. Cloud, Blanche Atkins, for pupils, care Miss E. M. Atkins, 15, 247 87

IOWA. — Cedar Falls, Roger Leavitt, for purchase of land, care Rev. J. X. Miller, 10; Newton, 1st Y. P. S. C. E., Sen. Dept., 30, and Jun. Dept., 30, both for native teacher, care Rev. R. A. Hume, 60, 70 00

NORTH DAKOTA. — Carrington, Cong. Sab. sch., Jun. Dept., for Bible-woman, care the Misses Wyckoff, 10; Wilton, G. M. Fuller, of which 75 for girls' dept., Mt. Silinda School, and 25 toward new equipment, Mt. Silinda, care C. C. Fuller, 100, 110 00

NEBRASKA. — Inland, Ben Stimbert, for kindergarten, care Miss J. L. Graf, 2; Lincoln, Plymouth Cong. ch., Mrs. H. V. Hoagland, for pupil, care Miss S. N. Loughridge, 5; do., Mr. and Mrs. G. O. Smith, for pupil, care Dr. F. F. Tucker, 45, 52 00

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WASHINGTON. — Tacoma, Pilgrim Cong. Sab. sch., for pupil, care Rev. J. P. McNaughton, 12 00

OREGON. — Salem, Mrs. E. E. Pentland, for pupils, care Miss E. M. Atkins, 10 00

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